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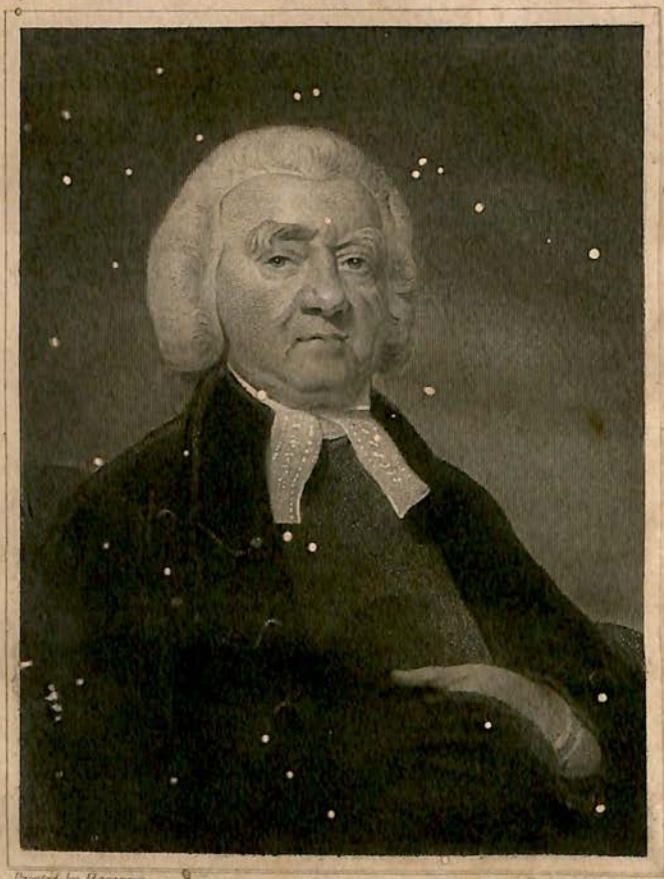
MEMOIRS

OF

THE REV. SAMUEL PARR, LL. D.

VOL. I.

BRANCH OF THE ASIATIC SOC



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Samuel Parr,

Minister of
Hatton

London, Published by Henry Colburn, Nov. Burlington Str.t 1827

MEMOIRS

OF

THE LIFE, WRITINGS,

AND OPINIONS

OF

THE REV. SAMUEL PARR, LL. D.;

WITH

BIOGRAPHICAL NOTICES

OF MANY OF HIS FRIENDS, PUPILS,

AND CONTEMPORARIES.

BY

THE REV. WILLIAM FIELD.

IN TWO VOLUMES.

VOL. I.

Καὶ γὰρ τὸ μεμνῆσθαι τοῦ ἀνδρὸς, καὶ αὐτὸν λέγοντα, καὶ ἄλλου ἀκούοντα, ἔμοιγε ἀεὶ πάντων ἥδιστον.

PLATO, PHÆD.

21139

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PREFACE.

It is well known to many of the friends of Dr. Parr, that, some time before his death, amongst other arrangements made by him, in the contemplation of that last solemn event, he had fixed his choice, for the office of his biographer, upon one, who had long held a high place in his esteem and confidence; who has honourably distinguished himself in the literary world; and who, on his part, signified his willing acceptance of the office, for which he had been selected. Thus an engagement was formed of a very interesting nature: of which Dr. Parr often spoke with much satisfaction; and which he has twice recognised, in most impressive terms, in his last will.

It soon appeared, however, that the biographer, appointed by Dr. Parr, did not proceed, as might have been expected, to the execution of the office assigned to him; and that, for reasons with which the public are at present unacquainted, but of which the writer of these pages is perfectly aware, that office was transferred to another person, a highly respectable member of the medical profession; who was chosen, indeed, by the illustrious deceased as one of his executors, though not as his biographer.

Under the circumstances now stated, the writer conceived that, without in the slightest degree violating any rule, even of the strictest propriety, he was at full liberty to listen to the solicitations of his friends, who were pleased to consider him, from his long intimacy with Dr. Parr, as well qualified, and, in other respects, not wholly incompetent to trace the principal events of his life, to mark the distinguishing features of his character, and to record his opinions on those important subjects to which the attention of his acute and powerful mind was incessantly directed.

Though it may easily be supposed that some sources of information, of which the writer would

have thankfully availed himself, were not open to him; yet there are many others to which he did not fail to apply; and the information thence obtained, added to his own, which was not inconsiderable, has enabled him to compose the "Memoirs" as they appear in the following pages.

Among the persons, to whom the writer is indebted for their kind and valuable communications, he is bound to offer his grateful acknowledgments to Thomas Monro, M. D., formerly of London, now of Bushey, near Watford—to Henry Lee, M. D., of Hackney—to the two medical attendants on Dr. Parr, Amos Middleton, M. D., and Richard Jones, Esq., surgeon, both of Leamington—to Barron Field, Esq., late Judge of the Supreme Court, New South Wales—to the Rev. Dr. Wade, vicar of St. Nicholas, Warwick—to the Rev. John Kendall, vicar of Budbrooke, Warwickshire—to the Rev. James Hews Bransby, of Dudley—to John Parkes, Esq., during thirty years one of Dr. Parr's most confidential friends; and to the sons of that gentleman, Samuel Parkes, Esq., of Liverpool, and Joseph Parkes, Esq., solicitor, of Birmingham—to Mrs. Edwards, during many years an intimate associate in the family of

Dr. Parr—and to the eminently-distinguished William Roscoe, Esq., of Liverpool.

It is a subject of much regret to the writer, that, in consequence of numerous and indispensable engagements, he is able, at present, to send from the press, the first volume only of his intended work. He trusts, however, that the second will soon follow it.

And now, respectfully submitting these "Memoirs" to the candid judgment of the public, the writer ventures to express his hope that they may prove gratifying to the friends and admirers of Dr. Parr, and not altogether uninteresting or uninstructive to others.

Leam, near Warwick,
December 14, 1827.

CONTENTS

OF

THE FIRST VOLUME.

CHAPTER I.

A.D. 1747—1752.

Family of Dr. Parr on his father's side—on his mother's side—Notice of his father—of his mother—of his stepmother—His early education . . . . . Page 1

CHAPTER II.

A.D. 1752—1761.

Dr. Parr's admission into Harrow School—Notice of his two preceptors, Dr. Thackeray and Dr. Sumner—His progress in learning—His two rival associates, Sir William Jones and Dr. Bennet—Their voluntary exertions for their own improvement 12

CHAPTER III.

A.D. 1761—1765.

Dr. Parr's destination for the medical profession—His dislike of it—His reluctant attention to his duties—Progress of his private studies—Accomplishment of his wish to exchange the medical for the clerical profession—His opinion of the former—His father's proposal of sending him to Cambridge 26

CHAPTER IV.

A. D. 1765—1766.

Dr. Parr's admission into Emanuel College, Cambridge—Notice of Dr. Richardson, the master—of Mr. Hubbard and of Dr. Farmer, the tutors—Admission of Dr. Bennet into the same college—Course of Dr. Parr's studies—Death of his father—His pecuniary difficulties—His abrupt departure from Cambridge, in consequence—His account of the university—Remarks upon it . . . . . Page 33

CHAPTER V.

A. D. 1767—1771.

Dr. Parr, head assistant of Harrow School—Some of its distinguished scholars—Mr. Sheridan—Dr. Parr's official labours—His private studies—His ordination—His appointment to the curacy of Willesden—Death of Dr. Sumner—Dr. Parr's inscription for his monument—Intended Memoirs of his Life 49

CHAPTER VI.

A. D. 1771.

Degree of A. M. conferred on Dr. Parr—His nomination as a candidate for the mastership of Harrow School—His rejection—Reasons for it assigned—Commotion in the school in consequence—Project of a new establishment—Dr. Parr's marriage—Opening of Stanmore School—Secession of forty boys from Harrow—and of the second assistant 60

CHAPTER VII.

A. D. 1771—1776.

Plan of studies in Stanmore School—The Greek language—Importance of it—The Greek authors read—Manner of explaining them—Greek versification—Writing Greek—Greek plays acted—The Latin language—Authors read—Some defects in the public schools noticed—Exercises of the memory—Study of English—Composition 71

CHAPTER VIII.

A. D. 1771—1776.

Discipline of Stanmore School—Literary associations of the upper classes—Dr. Parr's love of youth—His affection for his own pupils—His kindness of manner towards them—His private instructions and admonitions—His correspondence with his pupils—His encouragement of all the active and healthful sports of youth—Their importance in the opinion of the ancients . . . . . Page 88

CHAPTER IX.

A. D. 1776—1777.

Dissolution of Stanmore School—Causes of it—Dr. Parr's appointment to the mastership of Colchester School—His removal to that town—His failure of success—His acquaintance with Mr. Twining—and Dr. Forster—His opinion of the American war—of Lord North—of the clerical petition—His appointment to the cures of the Hythe and Trinity Churches—His mode of preaching 106

CHAPTER X.

A. D. 1779—1786.

Dr. Parr's appointment to the mastership of Norwich School—His removal to that city—His discouragements—His engagements as curate of St. George's and St. Saviour's—His four first published sermons—Degree of LL.D. conferred upon him at Cambridge—His two theses on that occasion—His first preferment—his second 121

CHAPTER XI.

A. D. 1779—1786.

Dr. Parr at Norwich—His religious candour—His high opinion of Dr. Taylor, minister of the Octagon Chapel—Inscription to the memory of that eminent divine, written by Dr. Parr—His letter on that occasion—His friendly intercourse with Dr. Taylor's successors, Mr. Bourn and Mr. Morgan—Application to Parliament for the relief of the dissenting clergy,

in the matter of subscription—Relaxation of the penal-laws against the Catholics—Riots in consequence—Trial of Lord George Gordon—Dr. Parr's high opinion of his advocate, Mr. Erskine . . . . . Page 132

CHAPTER XII.

A. D. 1779—1786.

Dr. Parr at Norwich—Account concluded—His deep interest in the political events of the times—Termination of Lord North's administration—The Rockingham—succeeded by the Shelburne administration—Coalition ministry—Commencement of the Pitt-administration — Death of Dr. Johnson—Dr. Parr's friendly intercourse with him—Comparison between them—Interview of Dr. Priestley with Dr. Johnson—Inscription for Dr. Johnson's monument—Intended Memoirs of his Life . 147

CHAPTER XIII.

A. D. 1780—1782.

Dr. Parr's first publications—Sermon delivered in Norwich Cathedral, on Christmas-day—First Discourse on Education, preached in behalf of the Norwich Charity-schools—Second Discourse—A Fast Sermon 166

CHAPTER XIV.

A. D. 1786—1789.

Dr. Parr's settlement at Hatton—His parsonage-house—His library—Catalogue of his books—His plan of private tuition—His attention to his pastoral duties—His appointment to a prebend in St. Paul's—Exchange of Hatton curacy for Waddenhoe rectory 182

CHAPTER XV.

A. D. 1786—1790.

Dr. Parr's intimate friends in Hatton and the neighbourhood—Bree family—Mrs. Edwards — Dormer family—Mr. Gaches—Mr. Willes—Mr. Williams—Mr. Dewes—Mr. and Mrs. Greatheed—Mr. Morley—Mr. Tomes—Mr. W. and Mr. J. Parkes—Mr. Fellowes—Dr. Taylor—Dr. Lambe—Dr. Winthrop 198

CHAPTER XVI.

A.D. 1786—1790.

Dr. Parr's Preface to "The Three Treatises of Bellendenus" — His Preface to "Tracts of Warburton and a Warburtonian," &c.—He is committed by the former publication to the Whig party, and patronised by them—His near prospect of a bishopric—His opinions on parliamentary reform—on the fortification-plan—on the late Indian government—and on the Test Laws . . . . . Page 221

CHAPTER XVII.

A.D. 1787.

Publication of "Bellendenus de Statu, Libri Tres"—Account of the author, and of his work—Of another work by the same author—Charge of plagiarism against Dr. Middleton—The three Dedications, to North, Burke, and Fox—The Preface—Public characters introduced into it—Beloe's Translation of it 238

CHAPTER XVIII.

A.D. 1789.

"Dr. Parr's Republication of Tracts by Warburton and a Warburtonian, &c. with a Dedication and two Prefaces"—Notice of Bishop Warburton—of Bishop Hurd—Offence committed by Dr. Jortin—Dr. Hurd's "Delicacy of Friendship"—Offence committed by Dr. Leland—Dr. Hurd's Letter to him—Warburton's two Tracts—Question considered, Whether the republication of these Tracts is justifiable?—Dr. Parr's vindication of himself—His character of Warburton—of Hurd . 259

CHAPTER XIX.

A.D. 1790—1792.

Dr. Parr's friendship with the Writer—Ordination-service in Warwick Chapel—attended by Dr. Parr—The public dinner honoured by his presence—His friendly intercourse with Dr. Priestley—His sympathy with the sufferings—his testimonies to the merits—his inscription to the memory, of Dr. Priestley

—His opinion of Bishop Horsley—Mr. Belsham—Bishop Burgess Page 287

CHAPTER XX.

A. D. 1791—1792.

Birmingham riots—Hatton-parsonage threatened—Dr. Parr's opinions—on the causes of the riots—on Burke's "Reflections"—on Paine's "Rights of Man"—on Mackintosh's "Vindiciæ Gallicæ"—on the French Revolution—on the wars with France—on the defection of the Whigs—Character of Mr. Burke—of Mr. Wyndham 304

CHAPTER XXI.

A. D. 1791—1795.

Publication of "A Sequel to the Printed Paper lately circulated in Warwickshire," &c.—Extracts from it—Dr. Parr's account of his own principles and conduct—Mr. Cumberland's "Retort Courteous to Dr. Parr"—Publication of "A Letter from Irenopolis to the Inhabitants of Eleutheropolis"—Extracts from it—Publication of "Remarks on the Statement of Dr. Combe," &c.—Dr. Parr's critical labours as a reviewer—Utility of periodical criticism 320

CHAPTER XXII.

A. D. 1794—1795.

Case of Joseph Gerrald, the pupil and friend of Dr. Parr—His trial for sedition at Edinburgh—Sentence of fourteen years' transportation passed upon him—His removal to London—His long confinement in prison—His expressions of high regard for Dr. Parr in a letter from on board the Hulks—Dr. Parr's letter to him—His voyage to Botany Bay—His arrival—His death . 338

CHAPTER XXIII.

A. D. 1794.

Death of Sir Wm. Jones—His character—His literary attainments—His friendship with Dr. Parr—Lord Teignmouth's

Memoirs of his Life—Disingenuousness of that biographer in the opinion of Dr. Paley, and of Dr. Parr—Death of Mr. Gibbon—Dr. Parr's high opinion of him and of his works—His epitaph written by Dr. Parr—His observations on the state of the Universities—Dr. Parr's remarks in reply . . Page 350

CHAPTER XXIV.

A.D. 1794—1800.

Death of Mr. John Smitheman—of Mr. Homer—of Bishop Horne—of Dr. Balguy—Case of Mr. Oliver, who was tried and condemned for murder at Stafford—His intended defence—Mr. Oliver visited in prison, and attended to the place of execution, by Dr. Parr—Ireland's literary imposture—Spital Sermon preached by Dr. Parr—Letter to the Secretary of the Humane Society 368

CHAPTER XXV.

A. D. 1794—1800.

Dr. Parr's opinions—on the execution of Louis XVI.—on the political changes in France which followed—on the measures of the Pitt-administration—on the trials of Hardy, Tooke, and others—on the new laws hostile to freedom—County meeting at Warwick for the dismissal of ministers—Affairs of Ireland—Trial of O'Coighley—Dr. Parr's thanksgiving-sermon for the naval victories 385

CHAPTER XXVI.

A. D. 1800—1803.

Dr. Parr's Spital Sermon—Its subject—In the first part a protest against Godwin's "Political Justice"—in the second, an answer to Turgot's Strictures on Charitable Institutions—The notes—Quotations from ancient and modern authors—Remarks on the obligation of gratitude, &c.—Atheism and superstition compared—Defence of the two Universities—Doctrine of future rewards and punishments—Dr. Parr's Sermon on Patriotism—Reply to the argument of Lord Shaftesbury—and of Soame Jenyns—True and false patriotism—Conclusion 401

CHAPTER XXVII.

A.D. 1801—1803.

Offer to Dr. Parr of the living of Winterbourne—His letter to Lord Chedworth on that occasion—His recommendation of the Rev. James Eyre to his Lordship's notice—His evidence on the question of the validity of his Lordship's will—His request of some memorial of his Lordship's friendship—Offer of the living of Graffham from Sir Francis Burdett—Letters on that occasion—Offer from Mr. Coke of the living of Buckingham—Large increase of income from Dr. Parr's prebendal estates . . . . . Page 421

CHAPTER XXVIII.

A.D. 1800—1807.

Dr. Parr's friendly intercourse with Mr. Roscoe—His opinion of "The Life of Lorenzo"—and of "The Nurse," a poem, in letters to the author—Dr. Parr's high regard for Mr. Wakefield—His opinion of him as a scholar and a writer—Letter to one of his friends on occasion of his decease—Death of Dr. Parr's younger daughter—His sketch of her character—Death of Mr. Wm. Parkes—Dr. Parr's tribute to his memory—Death of Professor Porson—Biographical notice of him . . 437

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MEMOIRS

OF

DR. SAMUEL PARR.

CHAPTER I.

A.D. 1747—1752.

Family of Dr. Parr on his father's side—on his mother's side—Notice of his father—of his mother—of his stepmother—His early education.

DR. SAMUEL PARR was born in the village of Harrow-on-the-Hill, Jan. 26, 1747. His father, Samuel Parr, was the third and the youngest son of the Rev. Samuel Parr, vicar of Hinckley and Stoke, in Leicestershire, and of Dorothy, daughter of the Rev. Francis Brokesby, D.D. rector of Rowley in Yorkshire, and author of the well-known "Life" of the celebrated Henry Dodwell.[1] His mother was Ann, daughter of Leonard Mignard,

[1] Dr. Brokesby was the author of a "Life of Christ," and of a "History of the government of the Primitive Church." He communicated to Mr. Hearne, in a letter printed in the 5th vol. of Leland's *Itinerary*, some curious observations on British antiquities. "The very learned father of my paternal grandmother, Francis Brokesby, assisted Mr. Ray largely in the collection of English words not generally used. S. P."—*Bibliotheca Parriana*, p. 395.

descended from a family of French refugees, and of Elizabeth Bates, of Stamford in Lincolnshire.

The family of PARR[1] trace back their origin to a remote antiquity. One of their ancestors was Sir Wm. Parre, who lived in the reign of Edward IV.; and who married Elizabeth, the sister and the co-heiress of Henry Lord Fitzhugh. His son, Sir Thomas Parre, married Maud, co-heiress of Sir Thomas Greene, of Greene's Norton, Northamptonshire, and was the father of Queen Catherine Parre, sixth wife of Henry VIII.; also of Ann Parre, married to William Earl of Pembroke; and of Lord William Parre, afterwards created, successively, Earl of Essex, and Marquis of Northampton. This latter nobleman is described by Camden,[2] as "an accomplished courtier;" and, by Fuller,[3] as "a brave and skilful warrior." He died, while on a visit at the Priory at Warwick, and was buried within the chancel of St. Mary's Church, in that town. There was no monumental inscription, even in the time of Dugdale; and the coat of arms, sword, shield, helmet and crest, which that great antiquarian mentions, as suspended over his grave, have long since disappeared.[4]

Sir William Parre, the grandfather of this illustrious progeny, had two brothers; of whom, one was Humphrey, Lord Dacre of Guillesland, the other was John Parre; and it is from the latter of these

[1] See the Pedigree, App. No. I.
[2] Camd. Brit. Leicest. ad fin.
[3] Fuller's Worthies, vol. ii. p. 184. New Ed.
[4] Dugdale's Warwicksh. p. 320. Coventry Ed.

that Dr. Parr, in a direct line, is descended. The family, in this branch of it, long lived, with great respectability, in the county of Leicester, and produced several divines of learning and worth in the English church. They were always remarkably distinguished for a firm attachment to the cause of the unfortunate Stuarts, and for a steady adherence to those principles of *divine right*, both of monarchy and episcopacy, which, though long since exploded, were once maintained by many of the best and most honourable men in the nation.

It is known that Dr. Brokesby, "my learned great-grandfather,"[1] as Dr. Parr speaks of him, like his friend, Mr. Dodwell, whose character he admired, and whose virtues he has celebrated,[2] was a most conscientious and inflexible *non-juror*: and it must be told to his high praise, that, rather than deviate in the smallest degree from his own sincere convictions, he resigned his living of Rowley, and intrepidly braved all the serious difficulties, to which those of his party were, at that time, exposed. Of his great-uncle, also, the Rev. Robert Parr, rector of Willey, in Warwickshire, who was an excellent scholar, it is pithily recorded "that he loved, not money, but the Greek fathers, the Pretender, and the church."[3] Integrity, faithful to its cause, whatever that cause may be, and not to be moved by tempting gain or threatening

[1] Bibliotheca Parriana, p. 27.

[2] See Brokesby's Life of Dodwell, *passim*.

[3] He was buried at Hinckley, Aug. 8, 1750. See App. No. I.

power, from its even course, who can contemplate without admiration and delight?[1]

The religious and political principles transmitted to them from their ancestors, were reverently received, and fervently cherished, by Mr. Samuel Parr, the father, and the Rev. Robert Parr, the uncle, of Dr. Parr. The former exhibited a splendid proof of generous devotion to the cause which he had espoused, by advancing the large sum of 800*l.*, being nearly the whole of his fortune, in aid of the young Pretender, at that time engaged in a last desperate effort to recover his lost honours: whilst the latter, when a scholar at Eton, in the same high spirit, refused to renounce, or even to conceal his principles, and was therefore obliged to relinquish the fair prospect, thrown open before him, of obtaining one of its fellowships. At a subsequent period, however, he went to Cambridge, and entered of King's College, of which he was afterwards elected a Fellow, and ultimately appointed a Tutor. His services were highly estimated by his college;[2] and, as some reward, he was presented to the living of Horsted, united with that of Cottishall, in Norfolk. There, he passed the remainder of his days, retired and contented; respectable for his learning,[3] venerable for his

[1] Magni cujusdam animi, atque ejus viri est, quem de susceptâ causâ, propositaque sententia, nulla contumelia, nulla vis, nullum periculum posset repellere. *Cic.*

[2] Europ. Mag. Aug. 1809.

[3] "*Fabricii Bibliotheca Græca.* This book belonged to Dr. Parr's learned uncle, rector of Horstead, Norfolk."—*Bibl. Parr.* p. 701.

piety, and amiable for his virtue. Dr. Parr speaks of him with affectionate respect, in one of his works, as "his revered uncle."[1] He died, Sept. 8, 1759, and his memory was long cherished in the minds of his parishioners, with unfeigned esteem and gratitude. He was buried in Horsted church, where his merits are recorded in a monumental inscription,[2] written in Latin, with much tenderness of feeling, and much energy of expression, by his ingenious and faithful curate, the Rev. Peter Elkington.

The principles of civil and ecclesiastical polity which, since the era of the Reformation, have been usually denominated the *Whig principles*, were those adopted, with the strongest convictions of his understanding, and with all the natural ardour of his temper, by Dr. Parr; and contrasted with them, it is curious to remark, in so many of his family, an attachment no less firm and devoted to the opposite principles of *highest toryism* in church and state. It is believed, however, that these principles, fondly cherished in his father's mind, received a severe shock from the loss of his fortune, fruitlessly sacrificed in the last rash and ruinous attempt of the Pretender and his misguided adherents. From that time, it is said, Mr. Parr began to consider with favourable attention the more reasonable principles which he had hitherto opposed, and was at length induced to abandon as hopeless, at least, if not unjust, a cause which no longer appeared to be the cause of the nation. But whether this account be either in whole or in part

[1] Spital Serm. p. 109. [2] See App. No. III.

correct, certain it is, that under his father's direction the son was led, at an early age, to peruse the volumes of Rapin, the excellent historian of England. In studying the pages of that judicious and impartial writer, as Dr. Parr often declared, he found all his hereditary prejudices powerfully counteracted; and it was from them that he imbibed his first notions of those great principles of civil and religious liberty, which he so ardently embraced, and so strenuously maintained, through his future life.[1]

The family of MIGNARD, Dr. Parr's maternal grandfather, as already mentioned, were French Protestants, driven from their native country by the most unwise, as well as most unjust revocation of the edict of Nantes, in 1685. But it is affirmed by M. de Watelet, author of the "Dictionnaire des Arts et de Peinture," that the family was of English extraction, and that the original name was MORE. He relates that there were seven brothers, serving in the army of Henry IV. of France, all of handsome figure, and martial appearance; and that, on being all presented at the same time to that monarch, by the name of More, the king facetiously exclaimed, "Ce ne sont pas là des Mores, mais des Mignards." Hence they were led to assume the latter, instead of their former name.

One of the seven brothers had two sons, who

[1] "*Rapin's Hist. of England.* This book formerly belonged to my father. When a child, I read through these volumes several times. It was the first book of English history I ever read. S. P."—*Bibl. Parr.* p. 416.

attained considerable eminence as portrait-painters. They were born at Troyes, the one in 1608, the other in 1610. But from the places where they resided, they were commonly known by the names of "Mignard of Avignon," and "Mignard the Roman." The latter, who was superior in talent to his brother, was patronised by all the nobles of the French court, and especially by Louis XIV. himself, who sat to him for his portrait, it is said, no less than ten times. On the death of Charles le Brun he was appointed first painter to the king. Some account of him is given by Lord Orford, in his "Anecdotes of Painting."

Whether any other branch of the family, besides that of Dr. Parr's grandfather, took refuge in this country at the same time with them, is not known. It seems probable that Mr. Leonard Mignard was born in England; and it is certain that he married an English lady. He was long established as a surgeon and apothecary, at Harrow; and acquired an extensive practice in that village, and the surrounding country. Mr. Parr, who had been his apprentice, and afterwards married his daughter, on his death became his successor.

On succeeding to the practice of his father-in-law, Mr. Parr soon rose into high repute, both for his professional knowledge and skill, and for the active and faithful discharge of his professional duties. He is described by his son, in a letter to a friend,[1] "as a man of very robust and vigorous

[1] Dr. Percival of Manchester. See his Life, prefixed to the edition of his works, 4 vols. 8vo.

intellect;" and his natural powers were well cultivated by early education, and by subsequent reading and reflection.[1] He possessed many good qualities of heart, as well as of mind; and by strict integrity of principle, by noble independence of spirit, and generous warmth of temper, though not without some degree of sternness of manner, he obtained and he deserved the respectful regards of all, to whom he was known.[2]

Early in November, 1762, Mr. Parr suffered a severe affliction in the loss of his wife, who was greatly and justly beloved by him, and sincerely and highly esteemed throughout the social circle in which she moved. The son always spoke of his father with profound respect, and of his mother with the fondest affection. He has sometimes been heard to declare, that he recollected being suckled at his mother's breast. He spoke with perfect sincerity, though with an evident distrust of being believed. There was only one child in the family besides himself, a sister, Dorothy, who was born June 6, 1749. She was married, May 30, 1769, to Mr. William Bowyear, a lace manufacturer of Buckingham, who died January 3, 1775. The issue of this marriage was one daughter, Frances-Dorothy; who, with her mother, is still living. They are affectionately mentioned in

[1] "*Boerhaave's Aphorisms.* The gift of Dr. Thomas Carter, formerly under-master, and afterwards vice-provost of Eton, to his intelligent nephew, Samuel Parr, my father. S. P." "*Arbuthnot's Essays on the nature of Aliments.* The gift of Dr. T. Carter to my father, Aug. 9, 1739. S. P."—*Bibl. Parr.* p. 462.

[2] Europ. Mag. Aug. 1809.

Dr. Parr's will, in which he bequeathes to them a handsome legacy.

Before the expiration of a year, after the death of his first wife, Mr. Parr was induced to marry a second time, to the great offence of his son Samuel, then in his sixteenth year; who, on that occasion, sturdily refused to exchange the garb of mourning, for a dress more suitable to the season of bridal festivity and gaiety. The son always recollected, with evident pleasure, this early instance of respect to the memory of a beloved mother, though in opposition to the views and wishes of a father whom he venerated. "My gray coat with black buttons," he would often say, "I was ordered to put off, for a coloured one with lapels: but," he would exultingly add—"I refused!" It does not appear that the stepmother, by her subsequent conduct, endeavoured to remove from her son's mind the early prejudices which he had naturally conceived against her; nor that she ever obtained any high place in his favourable regards.

Mr. Parr's second wife was Margaret, daughter of Dr. Coxe, formerly head-master of Harrow School. This connexion, however, was of short duration; for, on January 23, 1766, when he had nearly completed his fifty-fifth year, Mr. Parr died. His widow long survived him; and resided many years at Paddington, where she ended her days, January 4, 1805, at the advanced age of eighty.

Dr. Parr received his earliest instructions, next to those which all owe to maternal cares, from his father, who was a man of sound judgment and

correct taste, and had acquired a good knowledge of the Latin, as well as the English language. It may be truly said, that Dr. Parr's learned education began in his infancy; since he was successfully taught the rudiments of Latin grammar when he was four years old. It was, perhaps, the recollection of his own case which impressed the opinion so deeply on his mind, of the necessity of commencing, at a very early age, the study of the ancient languages, in order to insure proficiency in classical literature; and which led him to apply to those, who first engage in these pursuits late in life, somewhat contemptuously, the term ὀψιμαθεῖς of Cicero, or that of *seri studiorum* of Persius. He could not deny, however, that to this rule many very considerable, and some splendid exceptions must be admitted; such as Scaliger, among the learned of the last, and Gibbon the historian, and his own friend, Richard Payne Knight, of the present age.[1]

For himself, he was, indeed, "puer animi ad præcepta rapacis;" and is entitled to be placed among those who "ante annos, mentemque gerunt, animumque virilem." Such, it is said, were the displays of intellectual prowess exhibited by him, in almost infantile age, on every subject to which his attention could be directed, as to call forth the loud and the lavish praises of all who witnessed them. Placed upon a chair, or, still

[1] "*Homeri Carmina, &c. cum Notis ac Prolegominis studio R. Payne Knight.* This Homer was given me by my very acute and very learned friend, the editor. S. P."—*Bibl. Parr.* p. 176.

more conspicuously, mounted upon a table, surrounded by a listening audience of friends, he was accustomed to repeat passages from authors, or, from the suggestions of his own mind, to reply to questions proposed, with a propriety and a spirit—which, in a child, none could refuse to admire, and few could forbear to applaud, and not seldom, perhaps, inconsiderately and extravagantly. To this circumstance some, who knew him well, have not hesitated to trace, as its first spring, that excess of vanity and self-complacency, which, though a real foible even in a great character, has too often been magnified unfairly, and exposed ungenerously to public ridicule or reproach.

CHAPTER II.

A. D. 1752—1761.

Dr. Parr's admission into Harrow School—Notice of his two preceptors, Dr. Thackeray and Dr. Sumner—His progress in learning—His two rival associates, Sir William Jones and Dr. Bennet—Their voluntary exertions for their own improvement.

INTENDED by his father for the profession of which he was himself a member, young Parr, at the early age of five years, was sent to the school, which has so long given to his native village its great celebrity. This important institution owes its origin to the liberality of Mr. John Lion, who lived in the reign of Queen Elizabeth, and possessed and cultivated a considerable estate in the neighbourhood. Of such a public benefactor, it was surely to be regretted, that, for the space of more than two hundred years, no sepulchral memorial to record his name, or to commemorate his good deeds, existed. But, at length, this cause of just regret was removed; and in 1805, a mural monument was erected, in the middle aisle of Harrow Church, near the spot where his remains lie interred.[1] The inscription, in Latin, written with all his usual purity and elegance, was furnished by Dr. Parr.

It was at Easter, 1752, that he, whose name has

[1] See App. No. II.

since conferred upon it one of its proudest distinctions, was admitted a free scholar of Harrow School, at that time under the superintendence of Dr. Thackeray; a man well entitled, by his own merits, to demand a place in the records of honourable fame. But, as the preceptor to whom was committed the first forming of Dr. Parr's mind, and by whom was laid the foundation of that high reputation which he afterwards attained, the master of Harrow may justly claim some grateful and respectful notice in the pages dedicated to the memory of his eminently distinguished pupil.

The Rev. Thomas Thackeray, D. D. was born at Hamsthwaite, in Yorkshire. He received the first part of his education at Eton; whence he went to Cambridge, and entered of King's College. At a subsequent period, he offered himself as a candidate for the provostship of that college. But though his claims were powerful, yet ministerial influence interposed between him and the object of his ambition, and prevailed.[1] Thus disappointed, he was induced to accept the office of assistant-master of Eton College. In 1746, he was chosen to succeed Dr. Coxe in the headmastership of Harrow School; and held this important post fourteen years. By his learning as a scholar, and by his abilities as a teacher, he raised the reputation of the school, and gradually ac-

[1] "He was candidate for the headship of King's, and would have beat all men but George; and George too, if Sir R. Walpole had not made George's promotion a point."—*Letter from Dr. E. Pyle to his father, given in Richards' History of Lynn.*

quired for it a degree of celebrity which it had not before possessed.

With the virtues adorning private life he united that firm attachment to the rights and liberties of his country, which gives value and dignity to public character. As connected with the history of Dr. Parr's opinions, it must be noticed that his earliest preceptor was an ardent and inflexible Whig; who, rather than deviate from the straight line of political integrity, turned indignantly away from some flattering prospects, which were, more than once, opened before him. As, at that time, his necessities were great; strong, in proportion, must have been the temptation which he thus nobly resisted; for he had a family of fourteen children dependent for support on his personal exertions, aided by the income of one small living in Essex.

Afterwards, better fortune attended him. His learning and his worth, and perhaps also the proof which he had given of political firmness and consistency, drew towards him the favourable notice of the truly excellent Bishop Hoadly; to whom, however, he was personally unknown. But the story cannot be better told than it is in the lively letter of Dr. Pyle before referred to.[1] "The Bishop of Winchester," writes the Doctor to his father, "never saw this man in his life; but had heard so much good of him, that he resolved to serve him if ever he could; yet said nothing to anybody. On Thursday last, he sent for this Dr. Thackeray;

[1] See page 13.

and when he came into the room, my lord gave him a parchment, and told him, that he had long heard of his good character, and had long been afraid he should never be able to give him any serviceable proof of his good opinion of him; but that what he had now put into his hands was the archdeaconry of Surry, which he hoped would prove acceptable to him. Dr. Thackeray was so surprised and overcome, that he was very near fainting, as the bishop was giving him institution."

Such, as a man and a scholar, was the instructor to whom Dr. Parr, almost in his infancy, was committed; and under whose care, for eight years, he continued. Of Dr. Thackeray he was ever accustomed to speak with the greatest reverence and gratitude; and often expressed the deepest sense of obligation for the valuable instructions and the kind treatment, to which he owed, he said, so much of the improvement, and so much of the happiness of his early life. In a work published some years ago, the following mention of his earliest preceptor occurs: "I have reason to love and revere him as a father, as well as a master."[1]

One strange peculiarity, indeed, marked his character as a tutor. It was a rule with him never to bestow the least praise, even on the best performances of his pupils; because he conceived that applause tended only to produce indolence and vanity. This unhappy error,[2] which excluded

[1] "Remarks on Combe's Statement," p. 22.

[2] Did Sir William Jones regretfully glance at his first preceptor, when he thus marks, with commendation, the opposite conduct of his second? "Amicâ laudatione, quæ in optimo

from his system one of the most powerful motives to exertion in the young and the generous mind,[1] was counterbalanced by many of the best qualities, which can belong to an instructor of youth. He was vigilant, patient, laborious; and though a strict disciplinarian, possessed much kindness of temper, and much suavity of manner. In the summer of 1760, declining health obliged him to resign his office; and in the autumn following he died.[2]

To him succeeded Dr. Robert Sumner; a man, who was eminently conspicuous for great learning, in happy union with great talents; and who has always been represented as estimable in an uncommon degree for the pleasing attractions, blended with the solid and shining worth of his character. It was his high praise, that he was not only honoured reverently as a tutor, but loved fervently as a friend, by all those whose happy fortune placed them under his charge. By one of that favoured number, Dr. Parr himself, his literary claims are thus slightly touched: "He was a man, whose erudition, taste, and sagacity, have long induced me to rank him among the great ornaments

quoque animo vim habet summam ad majora incenderet."—*Præf. Pers. Asiat. Com.*

[1] "Mihi ille detur puer, quem laus excitat, quem gloria juvat," &c. *Quint.*

[2] Dr. Thackeray, like his successor Dr. Sumner, wrote little, as appears from the following paragraph: "My friend, I have had the good fortune to meet with the only writing which Thackeray ever sent to the press; and I am in possession of every syllable that Sumner ever printed."—*Letter from Dr. Parr to Mr. Nichols*, Gent. Mag. June, 1825.

of our literature."[1] By another pupil, of still more illustrious name, Sir W. Jones, his whole character, moral, as well as literary, is beautifully drawn, in the Preface to his "Poesios Asiaticæ Comm.;" of which the following translation, though feeble and inadequate, may prove acceptable to the English reader.

"If there ever was a man worthy to be honourably remembered, it was he. In him, high powers of mind were united with pure integrity of heart. His dispositions were most excellent, and his manners most amiable. His learning was exact and profound. In the art of communicating and enforcing instruction, he was not surpassed by any master, whom I have ever known. Such were the sweetness and cheerfulness of his temper, that it would be difficult to say, whether he was more the love and the delight of his friends, or of his pupils. He was deeply versed in Grecian and Roman literature; and though, like Socrates, he wrote little himself, yet none ever displayed more acuteness, or more judgment, either in discovering and correcting the faults, or in discerning and applauding the excellencies of other writers.[2] If, instead of being placed at the head of a school, the course of events, or the favour of fortune, had conducted him to the bar or the senate; few would have ventured to dispute with him the praise of eloquence, even in England—the only country in the world where, at this time, the art is cultivated. For he pos-

[1] Letter to Mr. Nichols, Gent. Mag.

[2] Munus et officium, nil scribens ipse, docebo. *Hor.*

sessed all the great qualities of an orator, if not in their full perfection, yet certainly in a very high degree. His voice was powerful and melodious; his style was polished; his wit sportive; his memory wonderfully retentive. His eye, his look, his action, were not those of an ordinary speaker, but those rather of another Demosthenes. In a word, we may say of him, as Cicero said of Roscius, that whilst he seemed to be the only master fitted for the instruction of youth, he appeared to be at the same time the only orator fitted for discharging the most important offices of the state. For such a one, ought I not, then, to claim a high and distinguished place amongst the great and good of mankind?"

To the charge of these two masters young Parr was happily for himself confided; and under their fostering cares the powers of his mind soon began to open and expand; giving, as they expanded, high promise of future excellence. He was early marked by the whole school as an extraordinary boy; and in the first efforts of his understanding might have been perceived, as in the infant Hercules, all the greatness of that strength to which it afterwards grew. He himself often observed, that his mental faculties were unfolded very prematurely:[1] adding, too, that with him prematurity did not, as years advanced, sink into imbecility;

[1] He once said to a friend, "When a boy, I used to rise at five o'clock, and go into the garden, with a Greek grammar for my companion; and I made myself master of it in that way." It is said of him, also, by an old schoolfellow, that he used to write exercises for many of the other boys of the school.

and that early proficiency did not seduce him, either into inglorious satisfaction with past, or careless indifference about future improvement. Through the whole of his course, at Harrow, he acquired for himself honourable distinction amongst his schoolfellows, and passed through the different classes; attended, not with the approbation only, but with the admiration of his tutors. Even Dr. Thackeray could not help expressing, by his complacent looks, those praises, which an uncompromising adherence to system forbade him to utter with his lips. His pupil, however, encouraged, if not by receiving the applauses of his master, at least by the consciousness of deserving them, pushed on, with ardour and diligence, in his career of classical learning—the great study of the school; and such was the rapidity of his progress, that, in Jan. 1761, "before he had quite completed his fourteenth year, he arrived at the first place of the first form."[1]

Yet it must now be distinctly mentioned that, in pursuing the prize of literary honour, he had to contend with some powerful rivals; among whom, besides Mr. Halhed[2] and Mr. Lytton,[3] were his two

[1] His own words. Spital Sermon, p. 125.

[2] "*Halhed's Grammar of the Bengal Language.* The gift of the author. Cui pudor, et justitiæ soror, incorrupta fides, nudaque veritas, quando ullum invenient parem? S. P."—"*Cruden's Concordance.* This book I have given to my dear friend Dr. Parr, the 4th day of the week, the 10th day of the month January, 1783. N. B. Halhed."—*Bibl. Parr.* p. 38. 243.

[3] "*Politiani Omnia Opera.* This beautiful edition of Politian was given to me by the learned Richard Warburton Lytton. S. P."—*Bibl. Parr.* p. 317.

constant and favourite associates, the late learned and excellent Dr. Wm. Bennet, Bishop of Cloyne, and the celebrated person, just mentioned, Sir William Jones,[1] one of the most accomplished scholars, and one of the wisest and best men of his age; of whom Dr. Parr said, applying to him his own words—"It is happy for us all that this man was born!"[2] The fond affection, which bound together these three young scholars, and which ripened into sincere and lasting friendship, appears the more remarkable, when it is considered with what eager emulation they contended for the praise of superiority, in every difficult attainment to which their minds were directed. "We lived together, we conversed together," said Dr. Parr to a friend, "with the most perfect cordiality: there was no jealousy among us—that is a feeling only for little minds." The classical reader may easily recollect and apply the words of the Roman biographer: "Id, quod erat difficillimum, efficiebatur, ut inter quos tantæ laudis esset æmulatio, nulla intercederet obtrectatio, essetque talium copula."[3]

It is to be wished that some one, better informed upon the subject than the present writer, would tell, for the direction and encouragement of young scholars, more than is yet generally known of those extraordinary plans, which were adopted by the noble trio of Harrow School, for their own improvement, in addition to all that was required

[1] Dr. Samuel Johnson pronounced him to be "the most accomplished of the sons of men."

[2] Spital Sermon, p. 136.

[3] Corn. Nepos in Vitâ Attici.

in the regular and ordinary course of their studies. It is related by Lord Teignmouth, in his "Life of Sir Wm. Jones," that they were accustomed to divide the neighbouring fields, so as to bear, to their imaginations, some rude resemblance to the map of Greece; and that each of them assumed, according to his fancy, some ancient name, and appropriated to himself some peculiar district, the honour and the integrity of which he was to maintain against all assailants. Thus, at one time, it was agreed that Jones should be called Euryalus, king of Arcadia; Bennet, Nisus, king of Argos; and Parr, Leander, prince of Abydos and Sestos.[1] Under these, and other similar names, they held councils; they wrote memorials; they uttered harangues; they declared war; they negociated peace; whilst some of their schoolfellows consented to be styled barbarians, whose hostile attempts they were to prevent or resist. Puerile as such amusement may seem, it must have contributed much to fix in their memories the great events, and great characters, of ancient times; to fill their minds with just ideas of international law and civil government; and to form them to the habit of properly arranging their thoughts, and expressing them with precision, fluency, and force.

Nor was this all. The three youthful associates studied, together, the art of logic;[2] and disputed with each other, on various topics, in the syllogistic form. Ancient history, and heathen mytho-

[1] Europ. Mag. Aug. 1809.

[2] "*Ars sciendi sive Logica.* Dr. Parr and Sir William Jones studied logic from this book."—*Bibl. Parr.* p. 424.

logy would, of course, afford them the principal subjects of these disputations. But they often turned to the discussion of other subjects, particularly those of natural history and botany; some knowledge of which they found, no doubt, necessary, or, at least, useful, in reading such productions as "The Works and Days" of Hesiod, and the "Bucolics," and "Georgics" of Virgil. They even ventured to soar into the airy regions of metaphysics. Here, abstruse questions, such as easily admit of debate, would soon occur; of which many were suggested to them by Dacier's translation of Plato's Dialogues. In this last sublime and difficult science Dr. Parr carried his inquiries, according to his own account, farther than his two associates; whose wonder, he said, was often excited by the manner in which his whole thoughts seemed to be absorbed, and lost in speculations, into which they did not enter. "In truth," added he, "I was often engaged in diving into the depth, or unravelling the intricacies, of subjects, which they could not, at that time, comprehend."

As another trial of intellectual strength and skill, the three young scholars challenged each other to produce the most perfect imitation of some popular or favourite author. Dr. Parr has often been heard to speak with rapturous delight of his struggles to surpass his two associates;[1] the one, in writing short abrupt sentences in the manner of "Phalaris' Epistles;" the other, in copying the gaudy and meretricious, though captivating style of "Hervey's

[1] Europ. Mag. 1809.

Meditations."[1] Such was the generous emulation which glowed in the breast of these extraordinary youths; and Dr. Parr might truly say, as he often said, with an animation which spoke the ardour as well as sincerity of his feelings, "that he owed much, indeed, to his good fortune in having had for his earliest companions and rivals two most uncommon boys, as they were afterwards most distinguished men!"

In forming and improving their own style, their choice was happily directed to the purest and best models in the pages of Swift, Addison, Johnson, and other classical writers of England.[2] These they read perpetually, and their comparative merits they often discussed in conversation. Each adopted, for the object of his imitation, the author which he most admired; and all strove to transfuse into their own compositions some portion of the excellencies of those, which they had selected for their models. It were easy to surmise which of the three great writers, just mentioned, allured and fixed the choice of Dr. Parr, and fired his ambitious hopes even at this early period. Of his youth-

[1] "*Hervey's Meditations.* This book was the delight of Dr. Parr when he was a boy; and, for some time, was the model on which he endeavoured to form a style."—*Bibl. Parr.* p. 438. From this book Dr. Parr borrowed much of the sermon, which he was accustomed, for many years, to deliver in Hatton church, on May-day.

[2] "*Ossian's Poems, by Macpherson.* I read this book, when a boy, and was enamoured with it. When at college, I again read Ossian with increased delight. I now, though convinced of the imposture, find pleasure in reading Macpherson. S. P." —*Bibl. Parr.* p. 525.

ful compositions, one of the first is said to have been a tragedy founded on the story of Ruth; and, indeed, it appears that both himself and Sir W. Jones were accustomed, sometimes jointly, and sometimes separately, to compose slight tragedies; usually constructed on the basis of some historical narration by which their fancy had been struck, or their feelings interested, in the course of reading or conversation.

The voluntary exercises, with a view to their own improvement, in which the three young scholars employed the hours,[1] usually devoted by other boys to their sports, it should be remembered, were superadded to that vigorous application which their classical studies no doubt demanded, when conducted by such masters as Dr. Thackeray and Dr. Sumner. On the resignation of the former, the charge of their education passed into the hands of the latter.[2] The fame of the new master as a great scholar and an able teacher, eclipsed even that of his predecessor; and it was a subject of deep regret to Dr. Parr that he was permitted to receive the benefit of his instructions only for the space of eight or ten months; whilst it was the happier fate

[1] "*Dodsley's Preceptor.* When I was young, this book entertained and instructed me."—"*Baker's Medulla Poetarum Romanorum.* When I was a schoolboy at Harrow, with Sir W. Jones, this book was a favourite of his, and he occasionally lent it to me. S. P."—"*Nature Displayed,* 7 vols. *translated from the French of Pluche.* The favourite book of Dr. Parr when a boy."—*Bibl. Parrian.* p. 148. 475. 517.

[2] Europ. Mag. Aug. 1809.

of Sir W. Jones and Dr. Bennet to enjoy that high advantage three or four years longer.[1]

Such are the few, but if he mistake not, interesting particulars, which the present writer has been able to collect of Dr. Parr, during the period of his education at Harrow School. Of youthful age, thus beating high with literary ardour—thus pressing forward to literary distinction—who would not venture to predict great future excellence, even with far inferior powers of intellect? This was, indeed, a result as surely to be expected as any natural effect from any natural cause whatever.

[1] "*Philosophical Survey of Nature.* This book is rather favourable to the doctrine of necessity. In page 70 is the story of the Hanover wild boy. When Dr. Parr was at Harrow this boy lodged in the boarding-house of Mrs. King, where Sir W. Jones and Bp. Bennet also boarded. S. P."—*Bibl. Parr.* p. 705.

CHAPTER III.

A.D. 1761—1765.

Dr. Parr's destination for the medical profession—His dislike to it—His reluctant attention to his duties—Progress of his private studies—Accomplishment of his wish to exchange the medical for the clerical profession—His opinion of the former—His father's proposal of sending him to Cambridge.

In the spring of 1761, Dr. Parr was removed from Harrow School. His father thought it was now time that he should turn his attention from the general pursuits of literature to the studies more immediately connected with the medical profession; for which, from his childhood, he was designed. As he grew up, indeed, he felt and avowed the strongest aversion from it; but that aversion being regarded as little more than youthful folly or caprice, was over-ruled, and his future destination fixed by parental authority.

Returning accordingly to his father's house, under his direction, at the age of about fourteen, he began, and for the three or four next years, continued to read medical books,[1] to prepare medical prescriptions, and to assist in surgical operations. But in none of these employments did he engage

[1] "When my father wished me to be educated to the practice of medicine, he judiciously and earnestly recommended to me Huxham's 'Essay on Fever,' and Boerhaave's 'Aphorisms.' S. P."—*Bibl. Parr.* p. 469.

with a willing mind; and, for the last, from a degree of nervous sensibility, which he could not controul, he felt himself utterly unfit. He once described to the writer of these pages the extreme horror, which shook his whole frame, when requested to give assistance in the amputation of a limb, and the stern look, which his want of firmness drew upon him at the time from his father, followed by the bitterest reproach afterwards. "But nature," he said, "was too strong for reason or reproof." "For a physician," added he, "I might have done well enough, but for a surgeon never."

One or two amusing anecdotes are related of him at this period of his life. Being called from some more agreeable employment to compound medicines in the surgery, he revengefully pointed out to his father a grammatical error he had committed in a Latin prescription, which drew upon him the animated reproof, "Sam, d— the prescription, make up the medicine." On another occasion, in obedience to orders received, he prepared a prescription, which his father had entered, after much hesitation, in the day-book, and in which was included a small quantity of laudanum; an article then for the first time cautiously introduced into medical practice. The next day reporting, with some exultation, the good effects of his medicine, his father expressed, though still hesitatingly, an intention of repeating the dose. "You may do that safely, sir," said the son. "Don't be rash, boy. Beginners are always too bold. How should you know what is safe?" "Because, sir, when I made up the prescription," re-

plied the son, "I doubled the dose." "Doubled the dose! how dared you do that?" angrily said the father. "Because," coolly rejoined the son, "I saw you hesitate."

Neither time nor paternal authority could overcome his extreme dislike to the profession in which he was at present engaged. Glad, therefore, to escape at every opportunity from the duties imposed upon him by his father, he returned with ardour to those literary pursuits, in which he most of all delighted, and in which he was most of all qualified to excel. There is a pleasing little story related on the authority of one who was afterwards his pupil,[1] which strikingly shows, even at that early age, his inextinguishable thirst for knowledge, and his anxious endeavours to obtain it. Withdrawn from the instruction of Harrow School, all the value of which he well understood, he yet contrived to secure for himself its benefits, in some degree, by the following happy expedient. Being regularly informed every day of the lesson, which the head class was to study, whilst engaged in the business of the surgery, rolling the pill, or pounding the mortar, he laid his book containing that lesson open before him. On that lesson he fixed at every interval his eye, and devoted as much of his attention to it as he could, in the full expectation of afterwards receiving the aid of Dr. Sumner's comments upon it. For these comments were always, at his urgent request, conveyed to him by one of his friends, Jones, or Bennet, or Lytton, or some

[1] "Maurice's Memoirs of Himself," part 2. p. 152.

other boy equally smitten with the love of learning, and touched, like them, with the generous desire of cherishing and promoting it in the minds of others, as well as his own.

Besides the lessons of Harrow School, all the benefits of which he might almost have been said still to receive, though no longer one of its scholars; he found time for pursuing a plan which he had laid down for himself, of reading and studying closely and critically some of the best Greek and Roman authors. He not only renewed but extended his acquaintance with the works, to which he had been introduced at school; and consulted some of the best commentaries, which came within his reach. He now began, indeed, to engage more earnestly in those philological researches, to which he devoted so much of his time and attention in future life. He entered, too, most seriously on metaphysical investigations; and these, ever after, became with him a favourite object of pursuit. Even at this early period, he read and meditated, with some degree of care, the pages of De Crousaz and Locke, of Plato and Aristotle. He wrote much on classical subjects, in the language of the classics; and greatly improved his taste and skill in English composition, by frequent and diligent practice; particularly in writing two series of essays, chiefly on moral subjects. A strange story is told, not very credible, and scarcely intelligible, that all his youthful exercises, as well as those of his two literary associates, Jones and Bennet, were at a subsequent period stolen, and carried off to Holland. Sermons, written by Dr. Parr, it is said,

at the age of fourteen, are still in existence; but whether these are to be found among the stolen property in Holland, or in the hands of some curious collector in England, is not stated.[1]

In this manner, more devoted to the pursuits of literature than to the business of the surgery, he passed three or four years of his life; reluctantly engaging in the duties of his profession, and perpetually urging his desire to relinquish it. Embarrassed with this opposition to his wishes, his father endeavoured to overcome it, by suggesting new plans and unfolding new prospects, more flattering, as he thought, to the ambitious views of his son's aspiring mind. At one time, it was proposed that he should remove to London, and place himself under the direction of Mr. Trusdale, an eminent practitioner in the metropolis; thus gaining an introduction to a wider and more important sphere of exertion and improvement. At another time, an offer was made of sending him to one of the Scotch universities, for the prosecution of his medical studies on an extended scale, preparatory to his entering on the higher department of the profession. But earnest entreaties and alluring representations were found to be equally unavailing; and at length his father wisely determined, and he would have acted still more wisely if he had sooner determined, to yield to the strong bent of his son's inclinations. About the close of the year 1764, Dr. Parr obtained the permission which he had so long and so fervently desired of

[1] Annual Obituary for 1826, p. 123.

exchanging the profession of medicine for that of divinity. He had then nearly completed his seventeenth year.[1]

Though he could not help regretting that so many years had been devoted to pursuits which were now to be finally abandoned; yet he often confessed that to his medical studies he owed obligations, on which he ever afterwards reflected with much satisfaction. For thus he was qualified to give occasionally useful hints of medical advice, which in a retired village pastor is often a qualification of great public benefit. Thus, too, he found a source of increased pleasure and interest in the perusal of medical books, which he was always much in the habit of reading;[2] and thus he availed himself, with more ease and advantage, of opportunities, as they occurred, of forming acquaintance and cultivating friendship with medical men—whom, as a body, he held in the highest estimation. "They are a class of men," says he, writing to his friend, Dr. Percival, "whom, after a long and attentive survey of character, I have found to be the most enlightened professional men in the circle of human arts and sciences."[3] Often, on other occasions, he has added this further to their praise—that they are the most learned and the most moral of all the classes of the community.

With his views now directed towards the sacred

[1] Europ. Mag. 1809.

[2] Dr. Parr's library contained a very considerable collection of medical works.

[3] See this letter referred to, p. 8.

offices of the church, the advantages of academical education became an object most desirable, and almost indispensable, to Dr. Parr; whilst, at the same time, the means of providing for its necessary expenses also became a question of serious and anxious consideration to his father, whose circumstances, though probably easy, were far from being affluent. For reasons of economy, too perseveringly urged, it is said, by his stepmother, the condition of his going to the university, at first proposed and insisted on, was that he should enter as a sizar, or servitor; which, perhaps, some readers may require to be told, is a low order of students, who gain their maintenance by waiting upon others. To this degradation the high spirit of the son would not readily submit; and he desired a month for the consideration of the terms, which at the end of that time were rejected.

Afterwards, however, it appears that either parental pride was roused, or parental feelings were touched; and Dr. Parr obtained the desired permission to proceed to Cambridge, unaccompanied by the humiliating conditions. A small sum was advanced, sufficient for all present demands, with the hope that he might procure future supplies by his own exertions, as a scholar, or a private tutor. After much discussion, the choice of a college was decided in favour of Emanuel College, chiefly by the friendly interference and advice of Dr. Sumner; who entertained a high opinion of his former pupil, and who ever felt a deep interest in all that concerned his improvement and his happiness.

CHAPTER IV.

A.D. 1765—1766.

Dr. Parr's admission into Emanuel College, Cambridge—Notice of Dr. Richardson, the master—of Mr. Hubbard and of Dr. Farmer, the tutors—Admission of Dr. Bennet into the same college—Course of Dr. Parr's studies—Death of his father—His pecuniary difficulties—His abrupt departure from Cambridge, in consequence—His account of the university—Remarks upon it.

LEAVING Harrow in the autumn of 1765, Dr. Parr proceeded to Cambridge; and, according to the plan proposed and approved, entered himself of Emanuel College.

This college was at that time placed under the superintendence of Dr. William Richardson,[1] who is described as a man of kind temper and agreeable manners; but rigidly exact in enforcing the regulations of academical order and discipline. Although not, as commonly supposed, a Jacobite, he was a decided and vehement Tory; and exerted himself, with all the zeal of a partisan, to maintain and to diffuse his own principles in his college and the university. It is curious to remark, in this

[1] "*Godwini de Præsulibus Angliæ Com. &c.* This beautifully printed work of Goodwin contains many valuable additions and improvements. It was conducted by the late Dr. Richardson, master of Emanuel, in my time; and is dedicated to his patron, Abp. Potter, who encouraged, and, I believe, assisted him in his very useful work. S. P."—*Bibl. Parr.* p. 402.

instance, the fluctuating nature of all human institutions. Emanuel College, at this time, so completely under the controul of persons of the highest toryism, both in church and state, was formerly regarded as the great nursery of the opposite principles, civil and religious, as held by those, who were contemptuously denominated *puritans* and *roundheads*.[1]

Such was the master of Emanuel, at the time Dr. Parr became a member of it: of which the tutors, at the same time, were, Mr. Hubbard and Dr. Farmer; the former a man of considerable, and the latter of high, repute. Of their merits, and of his own obligations to them, Dr. Parr thus speaks: "My tutors were eminently able, and to me uniformly kind."[2] In his catalogue of distinguished academics, who have done honour to the universities to which they belonged, he introduces the name of Mr. Hubbard, whom he calls "his venerable tutor:"[2] and he has offered to Dr. Farmer other testimonies of his esteem and gratitude on various occasions. To both some respectful notice is due, in a work dedicated to the honourable remembrance of a pupil, whom their instructions have contributed to form to all that greatness of character, as a man and a scholar, which he afterwards attained.

The Rev. Henry Hubbard, M. A., was born at Ipswich, 1708, of humble parents; and, after the usual preparatory education, was entered of Clare

[1] Nichols's Liter. Anec. vol. ii. p. 619.
[2] Spital Serm. p. 125. and p. 110.

Hall, Cambridge: whence, in 1733, he was removed to Emanuel College. In the discharge of his official duties, he was faithful, active, and unwearied. To a profound knowledge, he added an ardent love of the science of which he was professor; and with a deep-felt concern, combined a well-directed activity for the improvement of those, who were committed to his charge.[1] As a man, he possessed many amiable qualities. In his temper, he was retired and unambitious; in his manners, simple and unassuming. Though exposed to the charge of avarice, he was in reality disinterested, and to a certain degree generous; but so frugal and parsimonious were his habits, that he amassed a larger fortune, than any fellow of a college without a patrimony had ever been known to acquire.[2] Though not distinguished by the extent or depth of his theological learning, he was a good divine; and, aided by the advantage of a dignified person and a commanding voice, he became a popular preacher. Like the majority of his college, he was a Tory in early life; but with advancing years and maturer reflection, he opened his mind to views more consonant with reason, and more conducive to the im-

[1] "In this college he was happy in receiving the countenance, and in being permitted to attend the lectures, of that excellent tutor, Mr. Henry Hubbard, although he had been admitted under another person."—*Bp. Hurd's Notes of Occurrences in his own Life.*

[2] "Harry Hubbard is to be buried on Thursday next, in the chapel-vestry. He has left 800*l.* in legacies, and 8000*l.* to the college; the largest fortune, I ever heard of, acquired by the fellow of a college."—*Letter from Mr. Tyson to Mr. Gough: Nichols's Anec.* vol. viii. p. 360.

provement, the elevation, and the happiness of the human species.

During his long residence in his college, he gained for himself so high a place in the good opinion of the whole society, that on the death of Dr. Richardson, in 1775, he was unanimously chosen to succeed him. But he declined the honour in a respectful address, modestly pleading his inability, and urging the growing infirmities of age. This pleasing and gratifying incident of his life he survived three years; and, on the 23d of Jan. 1778, peacefully expired. He published only a single sermon,[1] preached in behalf of the widows of indigent clergy, in his native town, Ipswich, 1750.[2]

The second tutor, the Rev. Rich. Farmer, D. D., was of higher fame, and more splendid fortunes. He was born at Leicester, where his father was a hosier; and having received the earlier part of his education at the grammar-school of that town, he entered himself a pensioner of Emanuel College in 1752. In 1765, he was appointed the classical tutor; and in 1775 was chosen master of the same college. He was afterwards advanced to the office of principal librarian, and was twice elected vice-chancellor of the university.

Dr. Farmer was greatly distinguished by all those amiable qualities, which form the agreeable man and the delightful companion. He was sincere, frank, kind, generous, cheerful, and social. As a tutor, though his qualifications were such as

[1] "My venerable tutor, Harry Hubbard's sermon, was much and justly admired. S. P."

[2] Nichols's Anec. vol. ii. p. 619.

to inspire respect, yet something considerable must be deducted from the value of his services, and imputed to that indolence of nature, and to those irregularities of habit, which constituted his principal defects. As a master, it was his just praise, that whilst other societies were too often disturbed by feuds and animosities, in the large college over which he presided, uninterrupted order and harmony prevailed; chiefly through the influence of his own good humour, softening the asperities of others, and infusing itself into the minds of all around him. As vice-chancellor, jealously watchful over the interests of the university, and carefully attentive at the same time to those of the town, which owed many important improvements to him; he acquired in both, and for many years retained, greater authority and influence than any other individual of his time.

As to his literary attainments, he held in no regard the mathematics, though the prevailing study of the university; and even in classical learning, to which he was much devoted, he gained the character of a good, rather than a great scholar. He owed his celebrity chiefly to his knowledge of old English literature, especially that part which is connected with the English drama; and as a writer, his reputation entirely depends upon one small but admirable work, entitled "An Essay on the Learning of Shakespeare:" which, by the confession of all, is a masterly performance; and completely settles a question, till then so frequently and so keenly agitated among men of letters.

Dr. Farmer was no proficient in theological learn-

ing. The religious creed of the old church he adopted, just as he found it; and this he warmly maintained, in opposition to the then rising, and now powerful party, known under the name of Evangelical. If he was little distinguished as a divine, he was not much more so as a preacher. His sermons were ill composed, and worse delivered. His utterance at his first commencing was so vehement, as to make nervous people start; and so loud and so rapid in its progress, and often so abrupt in its close, as to produce, even upon those who were not nervous, the most displeasing, and sometimes ludicrous effect.

In his public principles, Dr. Farmer was a Tory of a high tone and temper. Ardently devoted to "the powers that be," immovably attached to the existing order of things, he constantly opposed every scheme, and even every hint of reform, either in church or state, however reasonable or moderate. With the same pertinacity, he resisted some new academical regulations, which were proposed in his time; and yet so evidently wise and salutary were they, that, in despite of old and stubborn prejudices, they have since been in part adopted.

The qualities which Dr. Farmer possessed were, it need not be said, of brightest lustre in the eyes of a Tory ministry, like that of Lord North and of Mr. Pitt; and high preferment followed of course. The career of his professional honours may thus be slightly traced. He was appointed in 1769, a Whitehall preacher—in 1780, a prebendary of Lichfield—1782, a prebendary of Canterbury—in 1790, a residentiary of St. Paul's; and, besides all these

honours, another greater than all was placed not only within his sight, but also within his grasp: for twice the dignity of the bench was offered, and twice refused!

Early in 1797, Dr. Farmer was seized with an illness, which proved long and painful; and which, to the grief of the whole university, and of a wide social circle, terminated fatally on the 8th of Sept. in the same year. He was buried in the chapel of his college, near the altar, in a spot chosen by himself; and against the wall of the adjoining cloisters is a monumental tablet, of which the inscription in Latin is candidly, as well as pleasingly and forcibly written by Dr. Parr.[1] By the same pen, also, is traced the following delineation of his character, in which its amiable and respectable qualities are brought, by a few masterly strokes, finely and strikingly to view, whilst the defects, which shaded them, are lightly touched with the hand of tenderness and delicacy:—

"Of any undue partiality towards the master of Emanuel College, I shall not be suspected by those persons who know how little his sentiments accord with my own upon many ecclesiastical and many political matters. From rooted principle and ancient habit, he is a Tory—I am a Whig; and we have both of us too much confidence in each other, and too much respect for ourselves, to dissemble what we think, upon any grounds, to any extent. Let me then do him the justice, which, amidst all

[1] App. No. II.

our differences of opinion, I am convinced he will ever be ready to do me. His knowledge is various, extensive, and recondite. With much seeming negligence, and perhaps, in later years, with some real relaxation, he understands more, and remembers more, about common and uncommon subjects of literature, than many of those, who would be thought to read all the day, and meditate half the night. In quickness of apprehension, and acuteness of discernment, I have not often seen his equal. Through many a convivial hour have I been charmed by his vivacity; and upon his genius have I reflected in many a serious moment, with pleasure, with admiration, but not without regret, that he has never concentrated and exerted all the great powers of his mind in some great work, upon some great subject. Of his liberality in patronising learned men, and of his zeal in promoting learned publications, I could point out numerous instances. Without the smallest propensities to avarice, he possesses a large income; and without the mean submissions of dependence, he has risen to high station. His ambition, if he has any, is without insolence; his munificence is without ostentation; his wit is without acrimony; and his learning is without pedantry."[1]

Such were the tutors of Emanuel College: under whose direction Dr. Parr entered on his academic course, with a mind confident of its own powers, well-disciplined by previous culture, and

[1] Remarks on Combe's Statement, p. 25.

panting after excellence, in every object of its aim. Classical, philological and metaphysical[1] studies were still those, to which his attention was most fondly turned, and on which it was most eagerly fixed. But secretly aspiring to the highest of honourable distinctions, which, it is well known, Cambridge too partially bestows upon proficiency in her own favourite studies, mathematics and natural philosophy—he formed the serious determination of bending the whole force of his mind to those branches of knowledge; respecting which, important as they are, it may well admit of dispute, whether they are entitled to that great and almost exclusive importance, too long claimed for them in that university.

Amidst the high resolves which Dr. Parr had thus formed, and the ardent hopes which he had thus ventured to cherish—grievous to relate!—his pecuniary resources failed him, and he was reduced to the hard necessity of withdrawing himself from all the delights, and depriving himself of all the advantages of academic life. The circumstance is feelingly deplored by himself, in the following passage: "I was compelled to leave Cambridge, not by the want of a proper education, for I had ar-

[1] "*Scheiblerí Metaphysica, &c.* A favourite book. I first met with it in the public library at Cambridge. I diligently read it at the university, and at Hatton. S. P."—"*Vossii Aristarchus.* This book Dr. Parr read at college; and there is no book to which he is more indebted for his knowledge of the Latin language."—"*Sophoclis Tragœdiæ.* Interleaved in 4 vols. completely filled with Ms. notes, probably written by Dr. Parr when at college."—*Bibl. Parr.* pp. 209. 453. 701.

rived at the first place of the first form of Harrow School, when I was not quite fourteen—not by the want of useful tutors, for mine were eminently able, and to me uniformly kind—not by the want of ambition, for I had begun to look up ardently and anxiously to academical distinctions—not by the want of attachment to the place, for I regarded it then, as I continue to regard it, with the fondest and most unfeigned affection—but by another want, which it were unnecessary to name; and, for the supply of which, after much hesitation, I determined to provide, by patient toil and resolute self-denial, when I had not completed my twentieth year. I ceased, therefore, to reside, with an aching heart. I looked back, with mingled feelings of regret and humiliation, to advantages, of which I could no longer partake, and honours, to which I could no longer aspire."[1] Who, even at this distant day, can help sympathising with the sighs and the sorrows of a youthful scholar, fired with the spirit of literary ambition,—upon whom the fair prospect of fostering and gratifying it, thus pleasingly opened, and thus painfully closed?

When Dr. Parr went to Cambridge, he was in his eighteenth year; and the whole time of his continuance there scarcely exceeded twelve or fourteen months. Yet at that early age, and in that short space, his genius and his learning shone out so conspicuously, as to attract the notice, and excite the admiration, not only of those of his own college, but also of many of the most distinguished

[1] Spital Serm. p. 125.

members of the university. Nor was his conduct less approved, than were his talents and his acquirements admired. His application to his studies was close and incessant, and his obedience to the college rules strict and exemplary. Though his spirits were lively and even gay, yet his pleasures were few, and of the most temperate and innocent kind. Though his temper was in a high degree social, yet his acquaintance was restricted to a small number, and those chiefly men of an inquiring mind, and of studious habits.

One of the most intimate of all his associates was his former schoolfellow, Dr. Bennet, who had entered of the same college, about the same time; and whose tastes, opinions and pursuits were much in harmony with his own. At every interval of leisure, it was their great delight to meet and converse on literary and other subjects: often visiting at each other's rooms; and, almost every day, pacing together the college walks, or wandering through the neighbouring fields. To this early and beloved friend Dr. Parr unbosomed all his most secret thoughts, and especially those anxieties, which soon began to press heavily on his mind about the means of present or future support.

Towards the end of January, 1766, only a few months after Dr. Parr had left Harrow, and had removed to Cambridge, his father died suddenly; and he was summoned home to discharge the melancholy duty of following the remains of his last surviving parent to the grave. After a short absence he returned to Cambridge, finding himself

in possession only of a small sum of money, all that his father had been able, or willing, to bequeath to him. That small sum, whatever it was, he confided to the care of his friend, Dr. Bennet, on whose considerate and faithful advice he was accustomed to rely. But so small it was, that no frugality on the one side, or careful management on the other, could prevent it from being, in a little time, exhausted.

And what was then to be done? The college to which he belonged offered him no chance of a fellowship: he had no friend, no patron, from whose resources he might be permitted to draw; and, rather than adopt the only remaining expedient of incurring debts which he could not speedily repay, he determined to leave Cambridge,[1] a resolution the more painful, because he could entertain little or no hope of returning to it. He kept his name, however, on the college boards, with an intention, which subsequent events frustrated, of performing the usual exercises for a bachelorship in divinity—a degree which, by the customs of this university, is always granted to non-resident members, who have been in holy orders for ten years. The custom is peculiar to Cambridge; and seems liable, it must be owned, to some abuse, by too easily allowing to persons,

[1] "On balancing his accounts, he found, to his extreme surprise, that he had 3*l.* 17*s.* over and above the full payment of his debts; and such had been the economy of his expenditure, that, he said, had he previously known of any such sum, he should have remained longer at Cambridge."—*Memorabilia of Dr. Parr.* Lond. Mag. April, 1825.

not well deserving of its honours, a right to claim them.

The following sketch of the literary pursuits at Cambridge was given by Dr. Parr, in answer to the well-known remarks of Mr. Gibbon on the state of learning in the two universities; and it refers, no doubt, in some degree, to the time of his own residence there, though still more expressly to a period somewhat later.

Having mentioned the names, and appealed to the public services of those eminent professors, Dr. Halifax, Dr. Rutherford, Dr. Waring, Dr. Watson, all men of his own time, he thus proceeds:—"Whatever lectures may, or may not have been given by other professors, I am convinced that Mr. Gibbon, if he had visited Cambridge, would have been surprised to find, and ready, I trust, he would have been to embrace, many opportunities for congratulating other men upon the enjoyment of those advantages, which, during his own time, may not have been in his own college accessible to himself. He would have seen many elegant scholars, and many deep mathematicians among the tutors: he would have seen the most generous emulation, and the most indefatigable diligence in the younger members of the university: he would have seen plans of study recommended for their use—exercises prescribed for the display of their ingenuity, or the exertions of their industry—rewards proposed for their merits, in mathematics, in poesy, in prose, in Greek composition, in Latin and in English. In almost every college he would have seen young

men, who were able to understand originals without the dim and delusive light of translations; who were well acquainted with Greek as well as Latin classics; and who had improved their taste, as well as enlarged their knowledge, by the aid of 'dead languages.' He would have seen days, and weeks, and years, employed in the most intense labour upon 'living science.' He would have seen amusements, exercise, society, health, and sometimes even life, cheerfully sacrificed to the acquisition of that knowledge which no learned man ever despised, who possessed it; and which no candid man would depreciate, who possesses it not."[1]

This is a great, and many will think a flattering account of Cambridge literature. Indeed, in perusing it, a little allowance ought, in fairness, to be made for the natural warmth of disputation, and the common effect of unjust depreciation on the one side, in producing exaggeration on the other. It appears from a paper in the "Idler," referring to about the same period of time, that Dr. Johnson, another competent judge, was far from entertaining so favourable an idea of the state of learning in the two universities; though he repels the imputation of wishing to decry them. For, not to insist on the "Journal" there given[2] of a fellow of a college "steeped in port and ignorance,"—an individual, it is apprehended, of a large species, and a portrait drawn, it is

[1] Spital Serm. p. 124.

[2] No. 33, written by the Rev. T. Warton.

feared, but too closely from the life—even when the great moralist speaks as from himself, he states with concern that these noble institutions are "fallen from their primeval simplicity;" he observes, with sarcastic severity, that "literature is not the essential requisite of a modern academic;" and he seems to look for the chief advantages of these celebrated schools, not so much from the learning or the diligence of present instructors, as from "the Genius of the Place," inspiring ardour in literary pursuits, by the recollection of its older and better times, and of the scholars of ancient renown, who mused and studied beneath its venerable walls. The strong representations and the spirited remonstrances of Dr. Adam Smith,[1] Dr. Knox,[2] Dr. Jebb,[3] and other writers since his time, have also shown the defective state of our universities, and the necessity, in many important respects, of new and better regulations. If then it should be thought that Dr. Parr has drawn his pleasing delineation of Cambridge with the fond partiality of a son who loves and was torn from his "mother,"[4] still that there is, upon the whole,

[1] See the "Wealth of Nations."

[2] See his "Letter to Lord North," and his "Remarks on the State of the Two Universities," in Treatise on Education, vol. ii.

[3] Jebb's Works, vol. ii. p. 255.

[4] Mr. Gibbon had said of Oxford, "She will as cheerfully renounce me for a son, as I am willing to disclaim her for a mother." Of Cambridge, Dr. Parr re-echoes, "Never shall I have the presumption to disclaim her as a mother; and never may she have just occasion to renounce me as a son."—*Spital Serm.* p. 125.

much truth in his statement, will hardly be denied. The outlines of the picture, at least, every impartial person will allow, are just, even if the colouring be high.

What kind and gratifying attentions Dr. Parr himself had received, and what agreeable and friendly connexions he had formed at Cambridge: —what high expectations of important advantages, from a long residence in it, once delighted him:— and, what sad and severe regret was excited in his mind, when he found himself obliged so soon to retire from it, may be inferred from the following passage:—

"Upon the access, with which I was honoured, at a very early period, to the presence of men, high in academical rank, and conspicuous for literary excellence, often have I reflected with the pleasure and the pride of an ancient writer,[1] who has more than once recorded his own intimacy with the poets and the statesmen of the Augustan age. The unreserved conversation of scholars, the disinterested offices of friendship, the use of valuable books, and the example of good men, are endearments by which Cambridge will keep a strong hold upon my esteem, my respect, and my gratitude, to the latest moment of my life."[2]

[1] See Horace, Sat. x. lib. 1. Sat. i. lib. 2. Epist. xx. lib. 1.
[2] Spital Serm. p. 125.

CHAPTER V.

A. D. 1767—1771.

Dr. Parr, head assistant of Harrow School—Some of its distinguished scholars—Mr. Sheridan—Dr. Parr's official labours—His private studies—His ordination—His appointment to the curacy of Willesden — Death of Dr. Sumner — Dr. Parr's inscription for his monument—Intended Memoirs of his Life.

DEPARTING with slow and reluctant steps from the hallowed seat of learning and science, in which he had cherished the fond hope of passing many important and happy years of his life, Dr. Parr returned once more to Harrow. But here, too, the scene was mournfully changed! During the short period of his absence, as already noticed, his father had died, leaving him without the means even of a bare subsistence; and, in the house of his step-mother, if he found the shelter, he certainly could not find the pleasures or the comforts, of a home. Bitter were the pangs which, at that time, he felt —as he often said, with a deep sigh at the recollection—both in looking back to the golden prospects which had just closed upon him, at Cambridge, and in looking forward, through the gloom which then hung over his views, to the future.

But, under these circumstances of distress and discouragement, he was soon consoled, in no slight degree, by the testimony to his merits, which he received from one well qualified to esti-

mate them justly; followed by an advantageous offer, which the same person, with friendly urgency, pressed on his acceptance. This was Dr. Sumner, his former preceptor, who, with every gratifying assurance of sincere and high regard, tendered him the office of head assistant in the school in which he had been educated. Though this office was, in many respects, agreeable to his wishes, and, in all, honourable to his character; yet it was not accepted, without some strong feelings of reluctance, arising principally from the consideration of his own youthful age,—not having yet reached his twentieth year—and the difficulty of maintaining authority over those, as pupils, with many of whom he had formerly associated as schoolfellows. But, in a little time, the repeated solicitations of Dr. Sumner prevailed; and Dr. Parr himself had the satisfaction to find that, in the event, the dreaded difficulty was more easily overcome than he had expected, by the natural firmness of his mind, and still more by the influence which his talents and qualifications soon obtained for him, and which every advancing year confirmed and increased.[1]

In the month of February, 1767, Dr. Parr entered on his new and laborious office, which he continued to hold during the space of about five years; and whilst, for the able and faithful discharge of his duty, he was highly respected by his superiors; at the same time he greatly endeared himself, by his kind temper and manner, to all his

[1] Europ. Mag. Aug. 1809.

pupils. He often related of himself, that though he used more indulgence than those who had preceded him at Harrow, yet he kept better order; "because," said he, "I treated the boys with the respect due to young gentlemen." Thus they were taught to respect themselves, and to acquire, in some degree at least, those feelings of self-dignity, which are ever found to be the surest preservative from low and unworthy actions, and the strongest incentive to propriety and rectitude of behaviour.

About this time, there were several scholars of Harrow, who afterwards appeared with honourable distinction in the literary and the political world—among whom may be mentioned the Earl of Hardwicke,[1] the Marquis of Abercorn, Earl Spencer, Wm. Lytton, Esq., Nathaniel Halhed, Richard Archdall, and Mr. Sheridan.

Of this last celebrated person, it has been said that the honour was reserved for Dr. Parr of being the first to discover, and to call forth into active exertion, those extraordinary powers which afterwards blazed out, with so much lustre, in some departments of literature, and especially on the great theatre of public affairs. This account, though generally received, is, however, declared by Dr. Parr, in a letter recently published, to be incorrect.[2] Speaking of himself and his learned coadjutor, he says, "We both of us discovered

[1] "*Athenian Letters, &c.* The first edition was lent me by the late Lord Hardwicke. I have a second and a much improved edition given me by the present Lord Hardwicke, who was once my pupil. S. P."—*Bibl. Parr.* p. 334.

[2] Moore's Life of Sheridan, vol. i. p. 6, &c.

talents which neither of us could bring into action, while Sheridan was a school-boy. He gave us few opportunities of praising him, yet he was aware that we thought highly of him; and anxiously wished that more should be done than he was disposed to do." It evidently appears, however, from Dr. Parr's own statement, to which the reader is referred, that something considerable was successfully done by the two able teachers, for the improvement of their careless and indolent, but ingenious and interesting pupil.

If, then, according to this amended account, the praise hitherto appropriated to Dr. Parr must be imparted in a degree to Dr. Sumner, yet it does not follow that it must be so in an equal degree. On the contrary, from the details of the statement above referred to, it is clear that the larger portion of that praise is still due to him, to whom the whole has been, perhaps, erroneously assigned; and what his own modesty or generosity refuses to accept, the justice of others may be permitted to claim for him. The facts of the case seem now to be these:—

In the absence of Dr. Sumner, when the charge of the two upper forms devolved upon Dr. Parr, the talents and the deficiencies of young Sheridan were, for the first time, distinctly observed and accurately marked by the assistant; and by him were afterwards fully reported to the principal. In consequence of that report, the eye of Dr. Sumner was directed, with more strict and observant attention, to the pupil, and some new and stronger efforts were exerted for his improvement.

Even the plan itself, adopted for this purpose by Dr. Sumner, was first suggested and was always greatly aided by Dr. Parr; and the effect of it in fixing volatile thought, and in stimulating careless indolence to close application, was by no means small, though still much less than might have been wished or expected. On the whole, therefore, the account which has already gone forth to the public, seems not to be far from the truth; and, in reply to his own statement, it might have been said to the learned assistant of Harrow, "Hujus autem rei tu es dux, si etiam comes sit."[1]

Amidst the daily and almost hourly toils of delivering instructions, not only in the public school but also to some private pupils on whom he attended, it must now be related, that Dr. Parr was still ardent and incessant in his own studies. These, besides occupying the short intervals of leisure occurring in the day, usually commenced with more serious deliberation in the evening, and were frequently continued to a late hour of the night.[2] He now extended to a wider range his classical readings, and dived with deeper researches into the treasures of philological lore,[3] contained in the writings of commentators and critics, ancient and modern. He perused with continued and increased attention the works of the great metaphysical writers, and entered, for the first

[1] Cicero. [2] Europ. Mag. Aug. 1809.

[3] "*Marklandi Epistola Critica ad Fr. Hare.*" This was the first publication of Markland; and one of the first philological works ever read by Dr. Parr."—*Bibl. Parr.* p. 311.

time, into the vast field of theology; the whole compass of which he afterwards traversed with the bold step, the searching eye, and the impartial spirit of an honest, an ardent, and a fearless inquirer after truth. It must be owned, however, that the truth which he discovered for himself, he did not always feel the obligation of avowing, for the benefit of others.

In all his religious and philosophical inquiries, and classical and other literary pursuits, Dr. Parr received much important assistance, as well as much animating encouragement from Dr. Sumner; who was accustomed, when the daily business of the school ended, to withdraw with him into some more retired apartment, and to engage with him in free discussion on the various subjects to which his thoughts or his reading had been directed. Thus aided by the knowledge and experience, guided by the taste and the judgment of his learned superior,[1] who seems to have been a man of the most enlarged and enlightened views, on all subjects of literature, politics, and religion, Dr. Parr gradually formed those maxims of thinking and acting, which became, in matters both of specula-

[1] Of men, who, unfortunately, "have passed away without leaving any trace behind, except in the admiring recollection of their contemporaries," who would not gladly gather up every little fragment? The following story is told on the authority of Mr. Lytton: "Dr. Sumner was so delighted with Fielding's Tom Jones, that he used to declare he would, at any time, give ten guineas wholly to forget that fascinating novel, for the pleasure of coming anew to the literary banquet." —*Maurice's Mem.* part 2. p. 149.

tion and practice, the great leading and governing principles of his future life.

It is mentioned in the "Memoirs of his own Life,"[1] by Mr. Maurice, the author of "Indian Antiquities," who was himself a pupil of Dr. Parr, that the democratic spirit prevailed at this period in Harrow School; though, as he carefully adds, "to no culpable extent;" and he traces the cause of it to the admirable lessons so zealously inculcated on the young scholars, in the course of their classical studies. For who could help, as he well remarks, catching something of that love of freedom, and hate of tyranny, which breathes with such high and glowing spirit in all the great orators, poets, and historians of Greece and Rome—when these writings were explained, and those grand swelling sentiments of liberty enforced, by the learning, the argument, and the eloquence of the master of Harrow? To such early and powerful influence, acting on young and ingenuous minds, may undoubtedly be ascribed, in no small degree, that devotedness to freedom, and that attachment to popular rights, which marked so honourably the character of Dr. Parr, and his distinguished friend Sir Wm. Jones, especially in times, unhappily, too remarkable for corrupt subserviency to power, and for the meanest political sycophancy. Even of Dr. Bennet, when advanced to a bishopric, and thus removed from the retirement of a college into the circle of a court, it is only justice to say, that he ever acted with an independence of spirit, wor-

[1] Part 1. p. 62.

thy the pupil of Sumner, and the associate of Parr and of Jones; and that he has entitled himself to a rank, not only amongst the most learned, but also amongst the most enlightened and liberal prelates, who have, in any age, possessed and adorned the episcopal dignity.

But, whilst occupied in the various labours of public and private tuition, and in the prosecution of his own important studies, Dr. Parr did not lose sight of the sacred profession, on which his early choice had been fixed, and to which his more matured wishes had been constantly directed. Having for some time entertained serious thoughts of entering into holy orders, at Christmas, 1769, he applied for ordination, and received it from the hands of Dr. Terry, Bishop of London. He immediately commenced his ministerial services at Willesden and Kingsbury, two neighbouring parishes in Middlesex, to the curacy of which he had been appointed by the incumbent, the Rev. Moses Wight. But the inconvenient distance of these places, five or six miles from Harrow, obliged him to relinquish the engagement, so early as the Easter of 1770.[1]

In the autumn of 1771 an event took place which was most truly mournful to Dr. Parr, and which was followed in its consequences by a great and painful change in his present situation and his future prospects. This was the death of "his beloved friend, instructor, and guide"—for so he reverently and affectionately speaks of Dr. Sumner

[1] Europ. Mag. Aug. 1809.

—a name consecrated to honourable and lasting remembrance, not, indeed, by the learned works which he produced, for he wrote little,[1] but by the eminence of his virtues and attainments, and by the ability, the fidelity, and the success with which he discharged his various duties, as head of an important public seminary.[2]

The character of Dr. Sumner, finely drawn and beautifully coloured by Sir William Jones, has been already noticed;[3] and the fervent, almost enthusiastic praise of one, so accomplished as a scholar, and so excellent as a man, is no slight encomium. Another tribute to his memory, equally estimable for the weight of its authority, was offered with equal warmth of veneration and gratitude by Dr. Parr himself, in the monumental inscription placed over the spot, near which his remains lie interred, in Harrow Church. It is written in Latin, with all the force and the elegance which that language, so well admits, and

[1] He published only one sermon, a *Concio ad Clerum*; "which, in point of Latinity, equals," says Dr. Parr, "any of the compositions from the pen of any one of our countrymen in the last century."—*Gent. Mag.* May, 1825.

[2] "Dr. Sumner deservedly possessed the confidence of his scholars, and the respect of his literary companions. He had elegant manners, various erudition, and most exquisite taste. He was the instructor of my boyhood, and the guide of my youth; and during the thirty-eight years that have elapsed since his death, I have often thought of him, and often spoken of him, as 'animam qualem neque candidiorem terra tulit, neque cui me esset devinctior alter.' Samuel Parr, *Hatton*, Oct. 21, 1810."—*Bibl. Parr.* p. 175.

[3] See page 17.

which the writer so well knew how to employ.—It commemorates the rich endowments of Dr. Sumner's mind, and the assiduity and success with which they were cultivated—the vast and various learning which he acquired—the extraordinary powers of eloquence which he possessed—the sportive wit which he had ever at command; in which, if there was any poignancy, it was softened and blended with Attic delicacy:—and all these it celebrates, as accompanied with the higher qualities of a heart, in all its inmost recesses pure and sincere—of manners, at once amiable and dignified—and of morals, studiously formed and invariably governed by the strictest rules of virtuous conduct.'

Such was Dr. Sumner. These are not the exaggerated praises of the tomb; but, according to the report of all who knew him, the fair and faithful representation of his life and character.—He died of an apoplectic seizure, at the age of forty-one, Sept. 22, 1771; and his sudden and premature death struck with grief and consternation not only the school over which he so honourably presided, and the wide circle of his acquaintances and friends, throughout which he was the object equally of respect and love, but also the whole literary world, which he adorned by his genius and his erudition; and which there was hope, had his life been lengthened, he would have instructed and delighted by some literary production worthy of himself.

Of such a man, it is surely to be lamented that

' App. No. II.

no biographical record exists. A memoir of him, indeed, was meditated, and in part executed, by Dr. Parr, about the year 1815. It is left, however, in a state too imperfect to admit of its being given to the public. At least such is the report; but that the work had reached a state of great forwardness appears by the following extracts from a letter addressed by himself to his friend, the late John Nichols, Esq.[1]

"I have not lost sight of the Memoirs of Sumner."—"My friend, I am far more anxious than you can be to get this business off my spirits; and the more so, as my intentions are known at Eton, Harrow, and Winchester, and much curiosity is excited."—"Oh! that I could finish this work about Sumner! Books, letters, thoughts and materials are all ready; but where is to be found the scribe?"—"Between two and three hundred folio pages are now lying in my library; and must continue to lie there, till I can get a diligent and faithful scribe. The floor of my upper library is covered with books, to which I must have recourse; and I am sure that with the materials I have collected, and with my habits of rapid composition, I could in seven or eight days complete my Memoirs of Robert Sumner. I should suppose that seventy or eighty additional pages would be sufficient."[2]

[1] Gent. Mag. June, 1827.

[2] This account of the state of the work is confirmed by another letter, published in the same number of the Gent. Mag. from E. H. Barker, Esq. of Thetford, who was employed as the amanuensis.

CHAPTER VI.

A. D. 1771.

Degree of M. A. conferred on Dr. Parr—His nomination as a candidate for the mastership of Harrow School—His rejection—Reasons for it assigned—Commotion in the school in consequence—Project of a new establishment—Dr. Parr's marriage—Opening of Stanmore School—Secession of forty boys from Harrow—and of the second assistant.

To the mastership of Harrow School, as an ultimate object of his ambition, it seems that Dr. Parr had for some time directed his views; encouraged, it is said, by the approbation and the good wishes of the late principal. Dr. Sumner was then, indeed, himself in the prime of life; but whether he meditated, at no distant period, a resignation in favour of his friend, is to the writer unknown. On his death, however, Dr. Parr immediately declared himself a candidate to succeed him.

By the statutes of the founder, it is required, as a previous qualification, that every candidate should be a Master of Arts; and for that purpose application was made to the Duke of Grafton, then Chancellor of Cambridge, by whom Dr. Parr was instantly and handsomely recommended to the heads of the colleges. The proper papers were signed, the necessary orders were issued, and towards the end of September 1771, he was made, *per literas regias*, A. M. Of the kind and prompt attention which he received from all parties concerned on this occasion, he thus gratefully speaks:

"I was assisted in the most gracious manner by the chancellor, and by the several heads of houses, when the degree of Master became necessary to me in the pursuit of a most precious object."[1]

Dr. Parr was now formally announced as a candidate for the vacant office, and the most sanguine hopes were entertained of his success. His claims, from great qualifications and from past services, were strong; and these were strengthened by the good opinion of the late master, and by the very statutes of the founder, which direct that preference should be given to those educated in the school; and which further direct that the higher offices should be filled, unless weighty reasons interfered, by those who have faithfully discharged the duties of the lower. But all these claims, powerful as they were, proved on the day of election unavailing; and some secret preponderating influence decided the choice of the governors in favour of the Rev. Benj. Heath, late assistant in Eton School. Of him, however, it is but just to say, that he was in himself an honourable opponent; and, for his qualifications, not unworthy to stand in competition even with Dr. Parr: though few could deny that, upon the whole, his pretensions were outweighed by those of his rival.

This decision, by which the claims of acknowledged merit and of tried fidelity were rejected, and a strong appeal to all the common principles of gratitude as well as justice resisted, appeared to the general apprehension so strange and per-

[1] Spital Serm. p. 125. Europ. Mag. Sept. 1809.

verse, that curiosity was soon busied in searching into its motives. Youth was the avowed, but all agreed it was only the pretended, and not the real objection. Some secret causes, however, it was soon discovered, there were; so ill-disguised, as not to be long concealed. The following account of the true state of the case, as it was well understood at the time, is given on the authority of the late William Warburton Lytton, Esq.,[1] who was himself then a scholar of Harrow.[2]

It seems that, by their statutes, the governors have a right not merely to solicit but to command holydays at their own discretion; and that, of late years, they had exercised that right so perpetually and so improperly, as to produce a dangerous relaxation in the discipline, and a serious interruption to the business of the school. Determined to check or stop this great and growing mischief, Dr. Sumner sometimes strongly remonstrated, and sometimes firmly resisted. The governors took high offence at what they thought an invasion of their privileges; and at length entirely withdrew their favour not only from him, but from all who supported him. Amongst these last stood conspicuously forward, Dr. Parr; and though they could not well attempt to displace one master for such an opposition to their will, they determined, at least, to defeat the election of another, from whom the same opposition was to be expected. Nor were they ashamed to urge,

[1] Formerly of Knebworth Park, near Welwyn, Herts.

[2] Maurice's Memoirs, part 2. p. 150.

as the sole reason for his rejection, that he was then only in his twenty-fifth year; though they might have found more than enough to counterbalance that circumstance in his commanding person, in his looks much older than his years,[1] in the degree of experience which he had already acquired, and in the high qualifications which he indisputably possessed.

Perhaps it may be amusing to some readers to be told that on this occasion, for the first time, Dr. Parr covered his head with that large obumbrating wig, which has so often been held up to public notice, and sometimes to public ridicule. On the same occasion, he put on also the dress, and assumed the manners of an elderly ecclesiastic; so that, with the aid of features marked with age even in youth, he had all the look, to those who did not know him, of a person ten or fifteen years older than he was.[2] Nor is this to be condemned as an improper artifice, since such

[1] This brings to the writer's recollection an instance of Sir Wm. Jones's pleasantry, which Dr. Parr often related in his hearing. They were walking, or riding together, in the neighbourhood of Harrow, in the days of their early intimacy, when Sir Wm. Jones, suddenly stopping and staring full in his countenance, exclaimed, "Upon my word, Parr, you are a fine fellow; if you should have the good luck to live forty years, you may stand a chance of overtaking your face."

[2] The following humourous story was often told by Mr. Lytton. The three masters, Dr. Parr, Mr. Wadeson, and Mr. Roderick, who participated largely in Dr. Sumner's admiration of Tom Jones, determined to pay a visit one holyday to the house, the Hercules Pillars in Piccadilly, in which the author of that amusing work used to spend his convivial evenings. Thither,

personal appearance really contained a sufficient answer to all that was of any value in the objection, which had been opposed to his fair and reasonable claims.

The surprise and the concern of the disappointed candidate, and the grief and astonishment of his friends, were great. As, however, nothing was alleged against him but the single circumstance of his youth, he retired from the contest, defeated, but not dishonoured. His office of head assistant, with a feeling of what was due to himself, he immediately resigned. The keen regret of the younger members of the school for the loss of a favourite tutor, may be applauded; though the manner in which it was expressed, by acts of tumult and insubordination, must be condemned. These disturbances, at one time, assumed a serious aspect; and, with a total disregard to truth or probability, Dr. Parr was accused of exciting or fomenting them. But though the charge was vehemently urged in the public papers of the day, it soon appeared that it was entirely groundless.

accordingly they went; and there they partook of a jovial supper, and drank many a bumper to the great classical novelist. At length, the hour growing late, the bell was rung for the chambermaid, who soon appeared, and, as it was winter, with a pan of coals. Mr. Wadeson, as being the oldest person, naturally arose to follow her. "No! Sir," said she, curtseying respectfully, and casting a side glance towards the gentleman in the large wig—"I hope I know my manners better than that, too; being taught to respect age, I must attend that gentleman first." A loud laugh followed; and the gentleman in the great wig availing himself of the precedence thus granted, retired first to his dormitory.

Dr. Parr defended himself with indignant spirit, and with complete success; and instead of being the author or abettor, he was considered by all impartial persons as the great sufferer of wrong: no less in the issue of the election itself, than in the false and injurious representations of the consequences which followed at Harrow School. His pupil, Mr. Maurice, beyond all doubt, spoke the general sentiment of the times, when he called the rejection of claims so substantial, and the disappointment of hopes so reasonable, "an act of glaring injustice."[1]

"It is difficult to describe," says another of his pupils, "the anguish of his honest and ingenuous mind, when he was thus forcibly driven from the place in which he had drawn his first breath—in which he had received his earliest education—in which he had formed the most endearing connexions, and in which he had faithfully discharged the most important duties."[2] But if severely disappointed, he was not greatly discouraged; and from momentary depression of spirits, he was soon aroused and animated to greater exertions. Some plan for his future subsistence became necessary; and, after no long deliberation, the following was adopted.

His connexion with Harrow School being dissolved, he determined, by the advice of his friends, to embark in the serious and somewhat hazardous project of forming a similar establishment at the neighbouring village of Stanmore. A

[1] Maurice's Mem. part 1. p. 60. [2] Europ. Mag. Aug. 1809.

suitable house was speedily procured, the necessary furniture was bought, and all the previous arrangements were completed, when he found himself opposed, by an obstacle which he had little expected. In consequence of the reports so industriously circulated respecting the late disturbances at Harrow, his application to the bishop for a license was somewhat rudely and reproachfully rejected. Within a little time, however, the clouds which had obscured his reputation passed away: full justice was done to the rectitude of his conduct; the license was granted; and on the 14th of Oct. 1771, Stanmore School was opened.

At the head of the new establishment it was desirable that a female superintendent should be placed; and whether that circumstance prompted the resolution of marrying, as some have said, or merely hastened it, as others with more probability have thought, it is certain that early in the succeeding month of November, Dr. Parr was united in marriage to Jane, only child of Zachariah Marsingale of Carleton in Yorkshire, and niece of Thomas Mauleverer of Ancliffe, in the same county, Esq.; descended from a very ancient and respectable family. It was, indeed, a match of convenience, rather than of love; and though there was mutual esteem, which may sometimes, in a good degree, supply the place of mutual affection; yet, in the present case, from great unsuitableness of temper, the union was never the source of much connubial felicity.

From Harrow, Dr. Parr was followed to Stanmore by so large a number as forty of his former scholars;

"and these," says Mr. Maurice, "were in general the flower of the school in the zenith of its glory." Thus he had the satisfaction to receive, in the attachment of so many of his most distinguished pupils, and still more in the approbation and support of their friends, a testimony to his merits, which might well console him under the disappointment which he had sustained, and amidst the calumnies by which his character had been assailed and his peace annoyed.

Nor was this all. Another gratifying proof was on this occasion exhibited, of the sympathy which unmerited suffering is almost sure to excite; and of the esteem and admiration which high desert seldom fails to draw forth, and to attach with ardent devotion to itself. The second assistant, under the late Dr. Sumner, was the Rev. David Roderick, who, on the resignation of Dr. Parr, was earnestly solicited by the governors to remain at Harrow, and to fill up the vacant place of head assistant under the new master. But from concern or indignation at the wrong which had been done in defeating claims so just as those of the rejected candidate, he resisted all their entreaties; and announced his determination to follow the fortunes of his friend, and to support by his name and his services the intended establishment at Stanmore. The credit of an honourable name, tendered in a manner so encouraging to Dr. Parr, was joyfully accepted by him; and the services of an instructor of tried fidelity and known ability were received with respectful and grateful regard, by all those for whose benefit they were unceas-

ingly exerted. Mr. Roderick is a man of very considerable powers of mind, of much acquired knowledge, and of great moral worth; and it has always been a subject of regret to his numerous friends and pupils,[1] that none of the preferments of the church have ever been bestowed upon him, who contributed to rear so many of its firmest supporters, and some of its brightest ornaments. But it is a fact too notorious not to be confessed, and too injurious to the best interests of the country not to be deplored, that far other considerations than those of desert bear sway in the distribution of ecclesiastical honours and rewards.

The venerable scholar and divine just named is still living; and if these pages should reach him in his rural retirement, it is hoped that he will accept the tribute of the few lines here traced, which the writer is well assured express, though feebly, the sense entertained of his merits by the late illustrious associate of his labours as a preceptor, and by all those to whom in that character he was known. Of these, alas! the greater part are no longer among the living: but some still survive to remember him, as they ever must, with esteem and gratitude.

Since the above sentences were penned, it is pleasing to the writer to be enabled to subjoin the testimony of Dr. Parr, in his own words, to the excellencies of "his old and his trusty friend," as left on record, amongst his most deliberate and matured thoughts on men and things, introduced

[1] Maurice's Memoirs, part 1. p. 82.

with so much solemn and striking effect into his "Last Will." After having bequeathed a small legacy and a mourning-ring to the Rev. David Roderick, he adds, "whose sound understanding, whose various and deep learning, whose fidelity as a friend, and whose uprightness and piety as a Christian, have for the space of fifty years endeared his very name to my soul."—It is only to the retiring and unassuming worth on which these generous praises are bestowed, touched though they are with the warm glow of partial friendship, that they can appear—as from all his information the present writer is confident—more than truth would dictate, and justice approve.[1]

Stanmore School opened under favourable auspices. The whole number of pupils, almost immediately obtained, fell little short of sixty: and a general sentiment of concern for the disappointment which Dr. Parr had suffered at Harrow, concurred, with a high opinion of his qualifications, to produce through a large circle many ardent

[1] In a letter addressed to the writer of these pages, Mr. Roderick considers the terms in which Dr. Parr speaks of him as far above all his just claims. But must we admit diffidence in receiving, to disprove merit in deserving, praise? Or might we not allow him, who has thus solemnly recorded his grateful and affectionate esteem amongst so many other similar records, to say, with his own admired Isocrates—*Δίκαιον εἶναι νομίζων πάντας μὲν περὶ πολλοὺς ποιεῖσθαι τοὺς ἑμαυτῷ πεπλησιακότας καὶ γεγενημένους ἀξίους ἡμῶν· οὐχ ἥκιστα δὲ τοῦτον, καὶ διὰ τὴν εὔνοιαν τὴν εἰς ἡμᾶς, καὶ διὰ τὴν ἀλλὴν ἐπιείκειαν. μαλίστα μὲν οὖν ἐβουλόμην ἂν αὐτὸν συσταθῆναι δι' ἡμῶν. Isocr. Epis. ad Philippum.*

Men should not so far fear their own deservings,
As to the low dishonouring of themselves. *Shaks.*

wishes for his success, and many strenuous endeavours to promote it.[1] Stimulated not only by the love of learning and the sense of duty, but also by the spirit of honourable rivalship with the school he had just left, the exertions of the tutor were great and meritorious; and the progress of the pupils was, in some due proportion, great and conspicuous. Many of these were young men of considerable talents, skilfully and vigorously cultivated, as may well be supposed, by those studies over which a Sumner presided, and in which a Parr assisted; and now resuming the same studies partly under the same direction, they were carried forward in a course of instruction, admirably adapted to complete the education of the school, preparatory to the higher pursuits of the college. Their ardour for literary improvement, placed as they were in circumstances of peculiar excitement, would naturally borrow some of its activity and its energy from fond attachment to the tutor, and zeal for the honour of his name.

[1] Among his most zealous supporters at this time, were the Earl of Dartmouth, Mr. Sumner, father of the late member for Surry, and the celebrated Dr. Askew.

CHAPTER VII.

A. D. 1771—1776.

Plan of studies in Stanmore School—The Greek language—importance of it—The Greek authors read—Manner of explaining them—Greek versification—Writing Greek—Greek plays acted—The Latin language—Authors read—Some defects in the public schools noticed—Exercises of the memory—Study of English—Composition.

INSTEAD of offering, as he could have wished, a full and detailed account of the system of education adopted in Stanmore School, the writer is obliged to content himself with tracing its mere outlines, which, however, he trusts, will be found sufficient to convey some just idea of it to his readers.[1] On a subject so important as education, in its higher branches, the opinions of a man so eminently distinguished as Dr. Parr, for his learning, his sagacity, and his judgment, confirmed, as they after-

[1] The writer is most happy in being able to state, that the account contained in this and the following chapter, has been submitted to the perusal and the correction of one of the few surviving Stanmore scholars, Dr. Monro, an eminent physician, formerly of London, now of Bushey, near Watford, who is pleased to express his general opinion in the following words: "I am afraid I have done very little in contributing useful information respecting the subject of your inquiries. But, indeed, upon reading over your outline of the general plan of education, it seems to me as nearly the truth as it can be." The few, but valuable, communications with which Dr. Monro has favoured the writer, will be found inserted in some of the following pages.

words were, by his long experience, may reasonably excite curiosity, and may fairly demand attention.

Superintended as it was by one of the first Grecians of the age, it might easily be supposed that in Stanmore School the study of Greek would form a leading object. Indeed, in every system of learned and liberal education, the study of that language is justly entitled to hold the first and principal place; and though the study itself must be confined chiefly to the literary and the superior orders of society, yet the beneficial influence of it is extended indirectly from them to all the more enlightened classes of the community. In the works of the ancient Greeks, every one knows, are presented the finest and most perfect models of composition in all its various kinds, historical, philosophical, rhetorical, and poetical. As long, therefore, as these works are known and read, and admired by the scholars and the writers of the age, so long the principles of pure and correct taste, and of sound critical judgment, cannot fail to be diffused extensively, and established permanently.

But it is not for the excellencies of composition alone that the literary productions of Greece have obtained, through so many successive ages, universal admiration. In the same writings, the noblest and most generous sentiments of conjugal, parental, filial, social affection, and the most elevated maxims of virtuous, dignified, public-spirited conduct are inculcated, with all the force of which argument is capable, and all the eloquence to which language can aspire. The wise precepts of

philosophy, delivered in strains not unworthy to be listened to even by a disciple of the Christian school, are also recommended by the most beautiful and engaging examples which the history of a high-minded people could present, or which the powerful imagination of lofty genius could create. It is surely impossible that such works can be read without producing the happiest effects upon the minds, the manners, and the morals of those who read them; and it may be fairly said that, from these persons, the same happy effects are communicated in no inconsiderable degree to all who peruse their writings, or participate in any way, of their knowledge and of their improvement.

If, besides, we take into the account the two sacred volumes, the one containing the original of the Christian, and the other a faithful though not literal translation of the Jewish Scriptures, it is evident that the interests of religion are closely connected with the knowledge of the language in which those important volumes are written. The study of Greek is, therefore, absolutely necessary to form the learned and accomplished divine; and it must be added, that, besides the general advantage of high cultivation of mind, the same study offers some peculiar advantages, which it were easy to point out, important in no small degree to those intended for the superior, or even the subordinate stations, in the two remaining professions of law and medicine. These few remarks contain

[1] See Knox on Liberal Education, vol. i. p. 104. 108. "He was a sound scholar, an elegant writer, and a truly Christian divine. S. P."—*Bibl. Parr.* p. 581.

the substance of many conversations which Dr. Parr has held, with the writer and with others, when expatiating, as he often did with delight, upon the utility and importance of his own favourite language.

Among the Grecian writers, the highest place was assigned, in Stanmore School, to the orators and poets, and especially to the dramatic poets. The teaching of the Greek plays, Dr. Parr always called "the most difficult and the most honourable of school business:" and there were certain seasons peculiarly and almost exclusively devoted to it. "For three or four weeks," says Dr. Monro,[1] "before the usual holydays, Dr. Parr was accustomed to make the boys of the upper school read the Greek plays for seven or eight hours together; and he sometimes kept them so employed till near eleven o'clock at night." The orators, too, obtained an almost equal share of close and careful attention.

On these subjects, always so delightful to the young and ardent mind, nothing could be more able and efficient than the manner in which the learned preceptor delivered his instructions. Be-

[1] The writer has already acknowledged his great obligation to Dr. Monro, for his valuable communications on the subject of these memoirs. It is of this eminent physician that Dr. Parr expresses his high opinion in his sermon, preached on a great public occasion in the metropolis. "Pardon me, my hearers, if, speaking on this subject, I give vent to my feelings, and pay a just tribute of praise to the learning, wisdom, integrity, and humanity of that excellent person, who was once my scholar, and is now the physician of your Hospital for the Insane." Spital Serm. p. 17.

sides the Grecian and Roman authorities brought in illustration, he was accustomed to adduce passages from modern writers, principally English, and to point out, in his own masterly way, their characteristic or comparative excellencies. So eloquent and impressive were these recitations, and the remarks which accompanied them, that "it was hardly possible," says Mr. Maurice, "even for the most stupid boy not to be struck and aroused."—"I have known," continues he, "youth of sensibility affected even to tears; and I believe none who heard them ever forgot them."[1] On these occasions, the notes which Dr. Parr delivered, whether explanatory or illustrative, "were written down," says Dr. Monro,[2] "by the pupils, either at the time, or from recollection afterwards."—"I had a large collection of them," he adds, "which I gave to Mr. Beloe many years ago."

The Rev. William Beloe, the person just mentioned, was another of Dr. Parr's pupils, who, though unfavourable in his general representation of his early friend and tutor, has rendered due homage to many of his great qualities, and who thus speaks: "His taste was exquisite, acute, accurate,

[1] "Parr's memory," says one of his pupils, "from nature and from application was very capacious. In reading a Greek or Latin author, a stream of illustration issued from him. When we were up at Virgil with him, he thundered out, *ore rotundo*, all the passages which the poet had borrowed, and whilst he borrowed, adorned, from Homer and Apollonius the Herodian."—*Parriana*. New Month. Mag. Nov. 1826.

[2] Mem. part 1. p. 64.

[3] In his written communications to the writer.

elegant: and this he seemed to communicate and inspire. It was really delightful to hear him read; and I do not think that this accomplishment, which is never sufficiently cultivated, can possibly be carried to a higher degree of perfection than it was by him."—"He possessed also," continues Mr. Beloe, "extraordinary powers of eloquence; and his easy flow of words could only be equalled by his nervous, appropriate, and happy disposition of them." The gratefulness of this praise is, however, lessened by the disparaging words which follow: "He was proud of this talent; and somewhat ostentatious in the display of it." But this little instance of spite—for such it is, though disguised under the apparent moderation and the acknowledged truth, in some degree, of the reflection—is nothing in comparison with the many unjust and shameless aspersions aimed at Dr. Parr's character, scattered about in various parts of the work which formed his last literary labour.[1] Let it, however, be known to the reader, that, on account of some real or supposed grievance in early schoolboy days, from that time to the latest moment of his life, Mr. Beloe secretly cherished strong feelings of resentment against one whose friendship he openly courted; and whose favours, on many important occasions, he eagerly solicited and accepted. On this unpleasing subject, a word or two, and only a word or two, will be said by the writer hereafter. At present a more agreeable theme occupies his thoughts and his pen.

[1] Beloe's Sexagenarian, vol. i. p. 24.

With the study of the orators and the tragic and other poets, was united that of the historians and the philosophers of Greece. In perusing the former, the aids of chronological and geographical science were diligently employed, so far as necessary to illustrate the more important facts; and, in studying the latter, the interest of the young scholar was greatly increased, and his understanding greatly assisted, by an elaborate comparison instituted between the different systems taught in the different schools of Greece; accompanied with a clear and luminous exposition of the theories adopted by the more enlightened philosophers of modern times.[1]

Much importance was attached by the learned preceptor to the study of Greek versification, in which he was himself eminently skilled; and earnest and persevering were his efforts to teach its laws and to explain its intricacies to his pupils. But the desired success was not in all, perhaps not in many cases, obtained. So extreme was sometimes the distaste for this difficult study, that it was not to be overcome; and even some of Dr. Parr's most intelligent pupils have complained that too much of their time was consumed "in learning to unravel the complicated perplexities of Greek metre; which, after all, they very imperfectly understood."[2]

But with far greater and more general success,

[1] Maurice's Mem. part 1. p. 104.

[2] Beloe's Saxagenarian, vol. i. p. 19. Maurice's Mem. part 1. p. 57. 64.

the practice of Greek composition, both in prose and verse, was introduced and enforced. It is a practice which has prevailed of late years more than formerly, in most of our private as well as public seminaries; and in the prosecution of a learned education, no employment can be more reasonable or beneficial. For though composition in Greek is not so often called for as in Latin, by the occasions which arise even among men of letters, yet, as a powerful instrument for acquiring or perfecting the knowledge of Greek itself, it cannot be too strongly recommended. No language can be well understood which is not *written* as well as *read;* and if that of Greece be important at all, it surely becomes of consequence that the most effectual means of acquiring it should be adopted and pursued. No professor of Latin would think of teaching that language without the aid of composition, at least in the form of what are called *exercises;* and why the same advantage should be denied to the professor of Greek, it is not easy to say.

As a proof of the high state of Grecian literature in Stanmore School, it deserves to be related that one of the most admired tragedies of Sophocles, the Œdipus Tyrannus, was acted with applause before a large body of the assembled literati; among whom were, Sir William Jones, Mr. Bennet Langton, Mr. Lytton, and many other of the most distinguished scholars. The choruses were omitted; but the dialogues were recited by the several performers with a propriety, a fluency, and a force, which reflected equal honour on the

preceptor and the pupils. The scenes were furnished by Mr. Foote, and the dresses by Mr. Garrick.[1] Dr. Monro mentions, that he himself was one of the deputation sent, on that occasion, to Mr. Garrick; that he and his associates found him at Drury Lane, engaged in rehearsing the part of Don Felix, in the comedy of "The Wonder;" and that they were received by him with the greatest kindness and attention. Some articles of Grecian costume were prepared, under the direction of the learned master, by his own family. The Œdipus was acted in 1775; and it was followed, the next year, by the Trachinians of the same tragedian. To these two representations belong the merit of being the first attempts of the kind in England.

But, in Ireland, long before this time, a Greek play, it appears, had been acted by the pupils of that profound scholar and eminent schoolmaster, Dr. Sheridan; distinguished as the friend of the celebrated Dr. Swift; and still more so as the grandfather of the no less celebrated Richard Brinsley Sheridan. It was in conversation with Sir William Jones, on the subject of that extraordinary representation, that the idea of a similar attempt first suggested itself to Dr. Parr,[2] who was also aware, that the plan, as an excellent method for the improvement of young scholars, is

[1] Europ. Mag. Aug. 1809, Maurice's Mem. part 1. p. 64.

[2] See his letter to Mr. Moore given in the "Life of Sheridan," vol. i. p. 9.

recommended by so great an authority as Milton.[1] After due deliberation, supported by the opinion of his illustrious friend, in defiance of all the ridicule or reproach which so novel or bold an attempt might possibly provoke, the plan was finally approved and adopted. Some invidious reflections were in fact thrown out upon the occasion, and Dr. Parr was induced to write some Greek Iambics, for the purpose of vindicating himself from the charge of affectation or singularity.[2]

He was so well satisfied, indeed, with the result of his own experiment, that he fully intended, if he had continued longer at Stanmore, to establish in his school the annual custom of representing a Greek play. He often spoke with pleasure of the good effect which it produced; and as often expressed a wish that his example had been followed in other seminaries. By the vigorous exertion of mind called forth in accomplishing so high and arduous a task, he found that his pupils more easily conquered the difficulties of which young scholars usually complain when they first engage in reading and investigating the ancient tragic wri-

[1] "When all these employments are well conquered, then will the choice histories, heroic poems, and Attic tragedies, of stateliest and most regal argument, with all the famous political orations, offer themselves; which, if they were some of them got by memory, and solemnly pronounced with right accent and grace, as might be taught, would endue them with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles." *A small Tractate on Education.*

[2] In his letter to Mr. Moore before referred to, Dr. Parr regrets that these are lost. By the diligent inquiries of his executors however they have since been found.

ters. An important object is gained, as he observed, by compelling that exact attention to Greek phraseology and Greek metre, which becomes so urgently necessary, in preparing for the public recitation of a Greek author. The long, previous, careful study of the drama itself, without which the youthful performer could not hope to appear with honour, or to escape from shame, would of course introduce into his mind clear and correct views of its plan, its incidents, and its characters; whilst the actual representation, aided by the influence of dress, scenery, and company, could not fail to excite a livelier perception, and to produce a deeper impression of all those excellencies, which so eminently belong to the three great tragedians of ancient times, and most of all to Sophocles. The memory, too, must be in a high degree improved, by that severe exercise of it which would on such occasions be demanded.

But though the literature of Greece took the lead, especially among the higher classes of Stanmore School; yet, at the same time, that of its great and successful imitators, the Romans, received all the attention to which it is so justly entitled. Pre-eminent above the rest, in the judgment of Dr. Parr, were the writings of the all-accomplished Cicero; of whom it has been said, that "for arts and eloquence he has eclipsed the fame of Greece," and that "by explaining all the parts of its philosophy to the Romans, in their own language, he superceded in some measure the use of the Greek language and the Greek lectures at Rome."[1] Large

[1] Middleton's Life of Cicero, vol. i. Pref. p. 23.

selections, therefore, from his works, and other selections, more or less extensive, from the works of the most distinguished Latin poets and historians, were constantly read in the school; and the numerous instances of beauty or sublimity in the style or sentiments, as they occurred, were noticed and pointed out, with that keenness of perception, that accuracy of taste, and that ardour of feeling, which the learned teacher, in so high a degree, possessed.[1]

In remarking upon the plans pursued in some of our celebrated public seminaries, one considerable defect, which Dr. Parr often mentioned, was, that sufficient portions of Latin prose, especially in Cicero and Cæsar, were not read; and another, that sufficient time was not devoted to the composition of prose in that language. These defects in the systems of other schools, no doubt, he was careful to remedy in his own; whilst he gladly adopted from them whatever he found worthy of approbation. Indeed, it would be great injustice not to add, that if he sometimes noticed errors, where errors he thought he saw, at the same time, he ever acknowledged, with generous pleasure, the merits of other teachers; and commended, with no niggardly praise, the well-devised plans of other schools.

Dr. Parr was a strenuous advocate for the practice of committing to memory large portions of Greek and Latin verses; and applauded, in this as well as in other respects, the plan of Winchester School, where that practice has been long

[1] Europ. Mag. Aug. 1809.

established, and carried to a great extent. It was his opinion, that by repeating passages, though not previously understood, a boy is incited by his own curiosity to explore, and is generally enabled by his own efforts to discover their meaning: that what is thus learnt by voluntary exertion, is learnt with more effect, and fixed with deeper impression on the memory; and that, by these means, the youthful mind gradually accumulates, in rich variety and abundance, stores of pleasing imagery, and sublime or beautiful expression.[1]

Alluding to these exercises of the memory, Dr. Monro mentions[2] as an instance, that when he was first placed in the fifth form, he was ordered to get by heart as a holyday task—and no slight task!—the third Olynthiac of Demosthenes—which he accomplished. He mentions further, as an established regulation of the school, that the first business of the morning appointed for the upper classes, was a repetition of the lesson said the evening before; and this entirely from memory—which must have often required an exertion of its powers equal to their full extent. In some cases, the repetition-lesson was fairly and faithfully performed; but in many, he confesses, the task was accomplished by the aid of sly glances on the open book, which the master held in his hands. Not unfrequently the artifice remained undiscovered; but sometimes, by the sudden closing of the book, it was detected, and then—woe to the delinquent!

[1] Europ. Mag. Aug. 1809.

[2] In his written communications to the writer.

Devoted to the study of the noble languages of antiquity, most of our great seminaries in England were formerly exposed to the just reproach of neglecting, and even despising, the language and the literature of their own country. For some considerable time, indeed, after the revival of letters, all the genius and taste and erudition which then existed, were to be found only in the volumes of the ancients; and most of the valuable works which subsequently appeared, were composed not in the vernacular language, but in the Latin—the universal language, as it was long regarded, of learning. Under such circumstances, it is easy to account for, and in some measure to excuse, the contempt, which the scholars of that age usually poured upon their native tongue, and the entire exclusion of it from the prevailing system of education.

But when, in process of time, the use of Latin gave way to that of the living language of the country, even in the works of the learned, and when English literature itself became, from the number and the excellence of its writers, a just and important object of attention; still to contend, under these altered circumstances, that the study of English forms no proper or necessary part of the education of Englishmen, is surely an absurdity which may well excite surprise. Yet so slow often is the progress of the plainest truths, and so strong the force of the grossest prejudices, that some ages elapsed before even that absurdity was generally perceived and acknowledged.

Among the first to discover, and to hold forth to public view, the strange error of excluding the ver

nacular language from the systems of public or private education, was the very learned prelate, Bishop Lowth; who not only opposed to it the strength of his reasoning and the weight of his authority, but also provided for it the practical means of correction, by publishing his excellent "Introduction to English Grammar," which first appeared in 1765. This is, indeed, an admirable work; possessing the rare merit of being at once philosophical and popular: a book, which the accomplished scholar peruses and admires, and which the youthful learner reads and understands. Almost, it may be said, from the date of that publication, and greatly in consequence of it, the study of the English language has assumed the place, to which it is entitled in every wise and well-considered plan of English education.

It might easily be supposed that Dr. Parr, scarcely less eminent as an English scholar and an English writer than as a man of classical learning, would not be slow to approve and to adopt so necessary and so important an amendment in the present system of education; and accordingly, it appears that much attention was devoted in Stanmore School to the cultivation of the English language, by the study of its grammar and the perusal of its best writers, and especially by the frequent composition of English themes. For these last, questions proposed or approved by the tutor, were given on topics principally of history, either ancient or modern; of ethics, and sometimes even of theology; and before he dismissed the young writers to their task, in the course of an address of some length, in

which all his own wonderful powers of speaking were displayed, he placed before them, in clear view and in full detail, the whole subject, on which they were required to think and to write.

"When he gave the upper boys a subject for a theme," says Mr. Beloe,[1] "he would descant upon the subject, in all its ramifications, for the best part of an hour, in a most amusing as well as instructive manner." — "Even his common discourse," says Dr. Monro, "always struck my youthful mind as possessing true and genuine eloquence; but when he gave out a thesis for an essay to his pupils, and expatiated upon it for their direction and assistance—in explaining the clear and comprehensive views which he took of every subject—his eloquence was indeed powerful and impressive." Flowing in a rapid stream, his language, as Dr. Monro describes it, was rich, various, copious, always energetic, and often splendid; bearing along with it, like a golden tide, the delighted and enraptured minds of his youthful audience. He was so exact in the choice, so correct in the application of his words; his sentences were so nicely constructed and highly polished, that no written composition could appear more finished. "In short, on such occasions," says Dr. Monro, "he seemed to be a perfect master of oratory."

The exercises, for which the youths of the upper classes were thus admirably prepared, usually occupied some of the leisure hours of every day, and especially of holydays; and the obligation to per-

[1] Sexagenarian, vol. i. p. 24.

form them was rigorously enforced.[1] In the case of the younger boys written translations might sometimes be prescribed, but original composition was not required. For no one ever exposed and ridiculed more pointedly than Dr. Parr, the absurdity of demanding invention from those, by whom the materials for invention could not as yet have been collected.[2]

In this manner, by the exertions of the tutor and the spirit of emulation in the pupils, a taste for English composition was excited with great effect, especially among the higher classes; and pleasing specimens of poetry, as well as prose, were produced, some of which have been published.[3] It was no little encouragement to the lovers of English poetry—shrinking back as they often did from the dry mechanism of Greek and Latin versification—to be released, as they occasionally were, from the task of composing hexameters and pentameters, on condition of producing a good copy of English verses. But the attempt was hazardous; because failure, in any considerable degree, was always followed by disgrace and punishment—punishment from the master, and, what to the generous mind is still harder to bear, disgrace among the scholars.[4]

[1] Maurice's Mem. part 1. p. 105.

[2] Europ. Mag. Aug. 1809.

[3] Among others may be mentioned, "The School-boy," a poem by Mr. Maurice, which was praised even by Dr. Johnson; and "Translations from the Chorusses and Speeches of the Greek Tragedians," by the same.

[4] Beloe's Sexag. vol. i. p. 21. Maurice's Mem. part 1. p. 57, and 65.

CHAPTER VIII.

A. D. 1771—1776.

Discipline of Stanmore School—Literary associations of the upper classes—Dr. Parr's love of youth—His affection for his own pupils—His kindness of manner towards them—His private instructions and admonitions—His correspondence with his pupils—His encouragement of all the active and healthful sports of youth—their importance in the opinion of the ancients.

As the higher classes of Stanmore consisted of youths of more advanced age and more matured intellect, they were exempted to a certain extent, by special privilege, from the restraints properly imposed upon others. They had therefore, with free permission, their morning breakfast-parties, and their evening conversation-parties; and sometimes, too, though without the knowledge of the master—which seems, it must be owned, to imply some want of due vigilance on his part—they had their more convivial meetings, which they called "Attic symposia." Yet, even on these occasions, we are assured by Mr. Maurice,[1] one of their number, that "no intemperance, no indecorum, no rude or riotous mirth, ever disgraced the scholars of philosophy and of Parr!" Though highly social, these meetings, he tells us, were in their essential character literary. To stimulate to mental exertion by exciting rational curiosity, and encouraging free inquiry, was the object, as he states,

[1] Mem. part 1. p. 63.

proposed and pursued by "the accomplished young men" with whom, in consequence of the tutor's kind recommendation, though much their inferior in years and in knowledge, he was permitted to associate.

Of course the history, the oratory, and the poetry of Greece and Rome, would often afford to them interesting topics of debate; but more usually their choice was fixed, on subjects of English history and English literature. Sometimes, with all the ardour of youthful patriotism, they reviewed the great events, favourable to the progress of civilisation and the arts and sciences among a people, once slightingly noticed as "toto divisos orbe Britannos,"[1] or contemptuously marked as "Britannos hospitibus feros;"[2] and, especially, they celebrated in their harangues the great events, which contributed to the attainment or the establishment of the civil rights and liberties, so essentially connected with the true glory and prosperity of every country. The fine Alcaic fragment in praise of Harmodius and Aristogiton, the deliverers of Greece, was perpetually recited by them in the original language, and often translated into their own; and the same detestation, in which they held a Grecian or a Persian tyrant, they easily transferred to the tyrants of England. Sometimes, again, the merits of our most distinguished writers were discussed; and Pope, Dryden and Swift, Addison and Johnson, Hume and Robertson, had each his respective partizans. The learned, the

[1] Virgil. [2] Horace.

instructive, the elegant volumes of Gibbon had not then made their appearance; or, no doubt, they would have received from the juvenile critics their full tribute of applause.

"Young men of that age," says Mr. Maurice,[1] "will dare to think for themselves; and therefore it cannot excite wonder, if, among us, even Bolingbroke and Akenside had their admirers and their advocates." But why is the philosophical poet placed in the same class with the philosophical statesman? The youthful censors acted surely under an erroneous impression, which many, indeed, much older than themselves, at that time received—probably from the unjust representations of the great literary tyrant of his age. Warburton had taken offence at some expressions in Akenside's "Pleasures of Imagination," and therefore, in remarking upon them, without the smallest hesitation, he ranks the author among "the free-thinkers," in defiance of the satisfactory evidence, which was immediately produced from his writings, of his reverential regard, not only for natural, but also for revealed religion. The same injustice seems to have been done to Dr. Middleton, in the Stanmore school; for even the authority of its great master[2] could never induce, at least, the pre-

[1] Mem. part 1. p. 63.

[2] "May not the Christian say of Middleton what Callixtus (a Lutheran divine) shrewdly said of Erasmus? Qui noster profecto non fuit, neque esse vel audiri unquam voluit. S.P."—*Bibl. Parr.* p. 74. "He considered Dr. Conyers Middleton as a concealed infidel." Butler's Let. to Barker; *Reminiscences*, vol. ii. p. 249. See also, "*Recollections of Dr. Parr, by a Pupil*," New Month. Mag. Aug. 1826.

sent writer to admit that the name of this celebrated divine ought to be blotted out of the list of sincere believers in Christianity, notwithstanding his rejection of much, which has been commonly received as part of it.

The literary discussions of his pupils were always encouraged by the approbation, if not sometimes sanctioned by the presence of the learned superintendent, himself, who so well knew how, on such occasions, to bend from his dignity, without degrading it, and to invite familiarity without losing his claim to respect. It is mentioned by Mr. Maurice, that Dr. Parr was accustomed to give to his senior pupils frequent invitations to join his own social literary parties. "When engaged in our lessons," says another of his pupils, Mr. Hargrave, "he assumed a magisterial gravity of manner; but, at other times, he conversed with us as friends, and frequently entertained us with the most amusing anecdotes."[1]

Through life, indeed, it was ever gratifying to him, to mingle in the society of ingenuous and intelligent young men, and to impart to them useful instruction or interesting information, in the course of unrestrained conversation. And here, the writer, himself an instructor of youth, cannot suppress the recollection, forcing itself at this moment on his mind, of the high pleasure with which four of the elder of his pupils invited, some few years ago, to dine with Dr. Parr at Hatton, returned home, conveyed in his carriage, purposely ordered out

[1] New Month. Mag. Aug. 1826.

for their accommodation—and the proud delight they felt in speaking of the kindness and condescension, with which they had been entertained by their indulgent host, and of the sportive wit and gay humour, the striking observations and amusing tales, by which, during their whole visit, they had been enlivened and almost enraptured. "Aye! were they delighted?" exclaimed Dr. Parr, with his usual ardour, when told of it, a few days afterwards; "and so was I too!" "Yes, indeed," added he, speaking fervidly, "scarcely less was the pleasure *received*, than the pleasure *bestowed*." He thought, and he felt with his own favourite Cicero, "Quid enim jucundius senectute stipatâ studiis juventutis?"[1]

On another occasion, though of much earlier date, returning home from Nottingham election, where he had been to give his vote in favour of that highly-distinguished lawyer, and truly excellent patriot, Mr. Denman, and stopping on his way at Leam, the place of the writer's residence, he invited himself to dinner, absolutely insisting, however, on the condition that no separate table, nor second course should be provided for him. "No, no!" said he, "I shall dine with the boys, and fare alike with them."

Dinner, on his own terms, being announced, almost as soon as he was seated in the midst of the youthful company, he began to take some kind notice of each, as each caught his eye. "Where do you come from?" was the first question addressed

[1] De Senectute.

to every one; and the answer returned was sure to suggest some further inquiry. To one who came from Banbury, he talked of the battle of Edge Hill; and to another, who came from Market Bosworth, of that "bloody strife," by which one king lost, and another gained, a crown. To a third, who said he came from Birmingham, "I suppose," replied he, "you mean Brom-wych-am. Perhaps," continued he, "you do not know the derivation, or signification of the word?—but I do." And then he explained the first syllable to mean the name of a small tree, to which the neighbouring soil is favourable; the second, a steep declivity, such as that near the "high street," the site of the original town; and the third, a home or dwelling-place; i. e. a town on a hill abounding with broom.

Guy's Cliff being mentioned, he adverted to the tragic story of Gaveston, favourite of Edward II., who was beheaded on the summit of a hill near that place. Passing from the second Guy, Earl of Warwick, at whose instigation chiefly that dreadful deed was done, to the first and the most renowned Guy, and talking over the wondrous tale of his valiant deeds, Dr. Parr said that he was very learned in the old legends, and took great delight in reading the history of "Jack, the Giant-killer," "Tom Thumb," "Guy, and his wild boar and dun cow," and all the rest of them.[1]

[1] "*Seven Champions of Christendom* (the famous history of the). This very best edition was given me by the learned Dr. Anthony Askew, because it was a favourite book with me when a

One boy being pointed out to his notice, as the nephew of the celebrated but unfortunate French leader, Brissot, he turned to him a look of mingled curiosity and commiseration, which spoke the thoughts that stirred within him, though he carefully avoided all inquiries that might revive even transient feelings of pain in the youth's mind. Another boy being mentioned as the grandson of Dr. Doddridge, he called for him, gazed upon him for some moments with evident delight; then taking his hand between his own, whispered a kind of benediction, and, with a benignant smile, and a tone of affectionate fervour, said, "Be a good scholar, and, above all, be a good man;" and, alluding to his grandfather, added, "He *was* a good man, and a good scholar." The name of Doddridge led him to speak of other distinguished men among the non-conforming divines, and he spoke of them with expressions of high regard. He said that he had always lived as if there were no distinction of sects; and, in reply to the observation which this called forth, "So much the more to your honour, Doctor," he exclaimed—"To my honour?—no! but so much the more to my comfort."

Conversation, on topics so interesting to youthful curiosity, conducted with so much engaging affability of temper and manner, and accompanied with

boy. It is a most valuable, and not a common book."—"*Parismus folio.* When I was a boy, at Harrow, Dick —— lent me a publication, in which, among other jocose romances, was the history of Parismus. Sir W. Jones, Dr. Bennet, now Bp. of Cloyne, and I, were delighted with it." *Bibl. Parr.* p. 524-528.

so much imposing effect from eminence of fame and character, could not fail of fixing a deep impression on youthful minds. But, perhaps, it may surprise the reader to be told, that the above paragraphs were written, chiefly from the recollection, after a lapse of twenty years, of one who was himself a scholar of Leam school, and among the number present on that occasion. At a subsequent period, it was his good fortune to be introduced to the acquaintance of the great person to whom he then listened with so much reverence and delight; and by whom he was, ever afterwards, honoured with a large share of kind and friendly regard. He is now a physician of rising reputation, settled in the vicinity of the metropolis, and to his communications the writer is indebted for much valuable information, interspersed through these volumes.

The kindly sympathies which adorn our nature, especially when combined with the higher talents which exalt it, are, in every form, a most pleasing object of contemplation; and it well deserves distinct and honourable mention, that, with some sternness of authority as a master, and with much severity of temper as a disciplinarian, Dr. Parr united, in no small degree, the more amiable qualities of a wise and affectionate counsellor and friend.[1] According to the report of all his pupils, with only a single exception,[2] whilst he was rigorous in exacting their obedience, he, at the same

[1] "Cum sibi ad literas monstraret viam, non austeram et inamabilem preceptoris disciplinam, sed amici unicè fidelis exhibuerit studium." Dr. Maltby. See *Bibl. Parr.* p. 149.

[2] Mr. Beloe.

time, endeavoured, and rarely failed in his endeavours, to conciliate their esteem, and to deserve and obtain their confidence. If he was quick to discover and to reprove errors in thinking or acting, he was no less prompt to mark and to applaud whatever was right in sentiment, or right in conduct. If he was harsh in his censures, where censure was due, he was, at least to an equal degree, warm and liberal in his praise, where praise was merited.[1] "Of course," says Dr. Monro,[2] "severity, in his public reproofs, was sometimes necessary; and, on such occasions, not only was his language full of the bitterest reproach, but his character of countenance was terrific;[3] and I have not, to this day, forgotten the dread it used to inspire." On the other hand, in his private admonitions—usually the most effectual in restraining the follies and correcting the faults of youth—"he always appeared," adds Dr. Monro, "very kind, very sincere, very earnest; and his address, highly energetic, was strongly marked with religious fervour."

It too often happens that young persons, by

[1] "True it is, that my conception of men and things is vivid, and that my language about them is seldom feeble. But if my censures are severe, I hope that my commendations are more frequent and not less forcible. I am sure, too, that I have much oftener had reason to repent of my precipitation in praise, than of my injustice in reproach."—*Reply to Combe*, p. 20.

[2] In his written communication to the author.

[3] Mr. Beloe speaks also, "of his terror-striking looks that were irresistible." Sex. vol. i. p. 23.

some rash and wrongful act, involve themselves in difficulty or danger; and, in such a case, the pupils of Dr. Parr well knew that a better or surer method of relief they could not take, than by flying into the presence of their tutor; revealing to him the whole extent of the evil done, and imploring his advice or interference. Though not unsparing, it might be, of his own reproaches, he would hasten, with friendly speed, to shield them from the reproaches of others, and to save them from all serious consequences of their fault or folly. No youthful indiscretion could prevent him, in any case, from rendering full justice to those good qualities, which, perhaps, a less discerning eye could not discover, and which a less impartial spirit would not acknowledge.[1]

As he was careful, in every instance, to form a fair estimate of the mental powers and moral merits of those, committed to his charge; so, it may be added, he entertained a secret respect for the judgment which they, in their turn, might be disposed to form of his talents, his principles, and his temper; and when he delivered his opinions, or issued his orders, even though his opinions were respectfully received, and his orders implicitly obeyed, yet he was seldom well satisfied with himself, unless they were, at the same time, generally if not universally approved.

Much has been said of Dr. Parr's severity in the maintenance of school-discipline; and yet there is reason to think that he was too often remiss in

[1] European Mag. Aug. 1809.

noticing, or careless in correcting, even the serious faults of his pupils." In his letter to Mr. Moore, already referred to[1]—speaking of Sheridan's love of mischief when at Harrow School—he seems to express more admiration of the spirit and vivacity which accompanied it, than concern for its ill effects on the moral feelings of the boy himself, or for the injuries and vexations suffered from it by others. To tax all the gardens in the neighbourhood for the supply of his apple-loft; and after having planned the robberies, and appropriated the booty, to instigate or compel the younger boys to become the depredators; in all this, there was surely meanness added to injustice, which demanded, instead of good-humoured raillery, the severest animadversion. Who cannot perceive in such early practices, insufficiently restrained, or half-applauded, the first springs of those aberrations, which marked, in too many instances, his future course—throwing a shade over a name, which his grateful country, adorned by his talents and benefited by his services, would fain have consecrated to pure and unsullied glory?

In the "Memoirs of his own Life,"[2] Mr. Maurice speaks of what was facetiously called "The Jockey Club," in Stanmore School, the members of which were accustomed, in the view of an approaching holyday, to hire all "the fleet Rozinantes" of the neighbourhood; and, on the expected day, to scour the whole country round, far and wide, full of fun and frolic, for many hours together; and all

[1] Life of Sheridan, vol. i. p. 8. [2] Part 2. p. 3.

this entirely without the permission, though it could hardly be without the knowledge, of a superintendent, whom he describes as "Argus-eyed." Such lawless wanderings—exposing to moral mischief[1] as well as personal danger—ought surely to have been watched and prevented.[2]

From the defects—to turn again to the excellencies which distinguished Dr. Parr as a precep-

[1] Mr. Maurice confesses the frequency of his own visits to "a certain *taberna*, near the bottom of Stanmore Hill, ycleped the 'Queen's Head;' where he was initiated into an art, not usually taught in schools, the *ars bibendi*." Alas! his case in this instance affords another proof of the powerful influence of early habits, good or bad, upon the conduct of future life.

[2] That these irregularities were sufficiently known, but not sufficiently checked, may appear from the following story, which Dr. Parr himself often told. Going out in a carriage one afternoon, he overtook, at some considerable distance from home on the road, a company of his boys, amusing themselves with riding asses. Instantly on the master's approach, they all dismounted and fled, leaving their coats, which they had taken off, and other articles of dress, behind them in their fright. Coming up, the master alighted, collected the scattered vestments, and putting them in his carriage, returned home. For a day or two, he took no notice of the misdemeanour. But, after having held the delinquents for that time in a state of suspense and alarm, he brought out the collected spoils, and called upon those, to whom they belonged, to come forward and claim them; jocosely observing, that he had, somehow or other, got together a heap of old clothes; that he was not a dealer in such articles; and that it might seem difficult to account for his possession of them. As the claimants severally appeared, covered with confusion at the complete detection of the offence, and fearful of punishment, a significant smile, or a nod, was all the reproof they received.

tor—it is stated by his pupils,[1] and deserves to be recorded by his biographers, that, besides delivering his instructions in the public schools, he was watchful of opportunities to interpose his advice in the conduct of their private studies; and that these he was careful to point towards the objects, more immediately connected with their intended situations in future life.[2] To the youth, who had in view the study and the practice of medicine, he would recommend such writers as Hippocrates and Celsus, among the ancients, and Boerhaave, Mead, and Cullen, among the moderns. To the attention of the future barrister, civilian, or statesman, he would propose the volumes of Blackstone, Grotius, Puffendorf, and Vattel: and to those whose choice was fixed on the profession of a divine, he would guide, with careful hand, to the pure fountain of sacred truth, in the study of the Greek and Hebrew Scriptures, aided by the critical skill of Lambert Bos, Palairet, and Bowyer.[3]

The same anxiety which watched over the improvement and the happiness of his pupils, whilst

[1] "Parum contentus singularem illam exantlâsse curam, dum in conspectu ejus ageret, intraque limites scholæ moraretur; defuerit nunquam in se adhortando, eam ut servaret in studiis prosequendis diligentiam, eumque in virtute sedulò excolendâ tenorem," &c. *Dr. Maltby.*—See *Bibl. Parr.* p. 149.

[2] Maurice's Mem. part 1. p. 105.

[3] "Dr. Parr holds, that Mr. Bowyer is not a rash conjecturer; that he is not a mere retailer of Markland's, Bentley's and Wetstein's guesses; that the last edition of the 'Conjectures' is a book which ought to be read by every scholar and every rational Christian."—*Bibl. Parr.* p. 4.

under his care, continued even when they were withdrawn from it, and followed them to the universities, and to those stations of public or private life, which it was afterwards their lot to occupy. In the course of an epistolary correspondence of no small extent, he often conveyed his wise advice or his friendly wishes to those, who had minds to appreciate the importance of the one, or hearts to feel the value of the other. "Of these admirable letters," says Mr. Maurice, "I have myself seen as many as, could they be collected and published, would make a volume, replete with the noblest precepts for the conduct of the rising generation."[1]

To the present writer, long engaged in the business of education, next to the mental and moral improvement of his pupils, it has ever been his great delight to witness, and he has ever felt it an important duty to promote, their innocent amusements, and especially their active and healthful sports. It is, therefore, peculiarly pleasing to him to relate, that Dr. Parr was no less friendly to those feats of bodily exertion, and games of manly contention, which so much contribute to give health, agility, and firmness to the body, and, by a reciprocal effect, to impart also spirit, activity, and energy to all the powers and operations of the mind.

On the high days, specially devoted by the youths of Leam to the noble amusement of a cricket-match, in association with many young men of the surrounding neighbourhood, Dr. Parr

[1] Maurice's Mem. part 1. p. 106.

21139

was always delighted to appear among them; animating by his presence, by his good-humour, and his kind manner, amidst the fragrant fumes of his pipe, the sportive field and the sprightly throng; sharing, almost as much as the youngest and the gayest, in all the ardour of the contest, and in the life and joy of the whole scene.[1]

But there is one kind of personal contest, with respect to which the writer and his illustrious friend could not agree. He was the admirer and the advocate, which the writer is not, of pugilistic encounters among boys; and these he defended by the usual arguments, as the exercise of a manly and useful art, calculated to inspire firmness and fortitude, and to furnish the means of defence against violence and insult. It was amusing to hear him speak of the tacit agreement which subsisted, he said, between himself and his pupils at Stanmore, that all their battles should be fought on a certain spot, of which he commanded a full view from his private room; as thus he could see, without being seen, and enjoy the sport, without endangering the loss of his dignity. It must be owned, indeed, that there is more to be advanced in favour of the practice, considered as the least dangerous mode of terminating real quarrels, especially among the lower classes of the people, than can

[1] "My good friend," said Dr. Parr, on one occasion, to the writer, "I was passing, a day or two ago, by your field, and saw all your boys intently and merrily engaged in their sports. Oh! it was a sight which cheered my heart! Pray tell them from me that the old Doctor longed to throw away his hat and wig, and to run and make one among them!"

possibly be urged for those brutal exhibitions of venal stage-fights, which are unquestionably the disgrace of the age and the country.[1]

Among the Greeks and Romans, the importance, even at the earliest age, of those bodily exercises, called gymnastics, was highly estimated; and the ancients certainly understood better than the moderns the beneficial influence, mutually exerted by the three great branches of physical, intellectual and moral education. The aid of the first they held to be equally necessary with that of the second and the third, in order to form and to produce the proper model of a man, and to raise up the human creature to his due state of perfection. In their opinion, the highest refinements of the mind, without the exercise and improvement of the body, would leave the business of education only half accomplished; or rather the whole object of it would then be in a great measure defeated, because in that case the mental faculty itself would inevitably sink into a state of inertness or imbecility, either from over-action, and its necessary consequence, exhaustion, or from that strong sympathy which ever subsists between the two great parts of the human system. The *mens sana* could, therefore, according to their idea, have no possible, or at least no permanent, existence but in *corpore sano*.

Pliny, in one of his letters, describing the manner in which he was accustomed to unite the handling of the spear and the hunting of the boar with

[1] See a sensible paper on this subject, by Dr. Bardsley, in the "Manchester Philosophical Trans." 2d series, vol. i. p. 164.

the studious pursuits of literature, exclaims, "It is wonderful how much the mind is invigorated by the brisk action, and the vigorous exertion of the body!" Plato, in his "Protagoras," calls that man a *cripple* who cultivates the powers of his mind only, leaving those of the body unemployed or unimproved. His disciple Aristotle, in his book on "Politics," lays it down as a maxim, that, on corporeal vigour, mental energy greatly depends; and he strongly advises that in youthful age the mind should be moderately, but not strenuously, exerted; and that the principal care should then be, to preserve and improve the bodily health and strength. It was by these principles that his own conduct was guided, in the education of his illustrious pupil, the great Macedonian prince; of whom, it is well known, that he was carefully instructed in all the manly and martial exercises of the age; and was no less distinguished for strength and agility of body, than for the high and active powers of his mind.

Let no one, then, who may peruse these pages, think the subject degraded, when it is noticed with due commendation, that, at Stanmore School, all proper attention was given to those arts and amusements, which have for their object the culture of the external senses, and the preservation and improvement of the bodily health and vigour. Besides the elegant accomplishments of music, drawing, and dancing, the youths of Stanmore were accustomed to the hardier exercises of archery, fencing, and military drilling; and were encouraged, during the allotted hours of the day, to engage vigorously

in all the usual sports of school-boys, and most of all in the game of cricket.

On the summit of the neighbouring hill, near which the first Duke of Chandos built a mansion, called the "Banqueting House," there is a spacious area, once used as a bowling-green; and this was the place appropriated to the favourite English sport. Two or three times a week, matches were made, and the skill and strength of the contending parties called forth into full exertion. Around this elevated spot there was, and still is, a plantation of large and lofty firs; and it is amusing to be told that, here, those, who at one time performed the part of the ancient athletæ, would at other times assemble as juvenile philosophers; holding disputations on questions of science and literature, with all the solemn gravity of their venerable ancestors, the disciples of Plato and Aristotle, reposing in the groves of Academus, or walking amidst the deep shades of the Lyceum.[1] If the reflecting reader should smile when he peruses these paragraphs, it will not be with the smile of derision or of contempt.

Of the scholars of Stanmore School, there were many, who afterwards appeared with honourable distinction, some more and others less, in the public or private walks of life; and of these, short biographical notices will be found subjoined to these Memoirs.

[1] Maurice's Mem. part 1. p. 106.

CHAPTER IX.

A. D. 1776—1777.

Dissolution of Stanmore School—Causes of it—Dr. Parr's appointment to the mastership of Colchester School—His removal to that town—His failure of success—His acquaintance with Mr. Twining—and Dr. Forster—His opinion of the American war—of Lord North—of the clerical petition—His appointment to the cures of the Hythe and Trinity Churches—His mode of preaching.

Stanmore School, if honourable in its course, was short in its duration. Though it was at first attended with much encouraging success, yet its profits were greatly diminished by the interest of heavy debts, contracted in the purchase of a suitable house and the necessary furniture; and though its credit stood deservedly high, yet, in the progress of a few years, it was found unable to bear up in competition with the old and extensive interests, which supported the neighbouring school of Harrow.

Superior to the meanness of literary jealousy, and ever anxious to do justice to the claims even of those of opposing views and sentiments,[1] Dr. Parr always acknowledged in his fortunate

[1] "Æqualitas et pares honorum gradus, et studiorum quasi finitima vicinitas, tantùm absunt ab invidiæ obtrectatione, ut non modo non exulcerare eorum gratiam, sed conciliare videantur." —*Præf. ad Bellendenum*, p. 15.

rival, a man of learning, of talents, and of worth; and it may well be supposed that no exertion in the discharge of his official duties would be wanting on the part of Dr. Heath to justify, as far as such exertion could, the preference which, contrary to the general opinion of the merits of the respective candidates, he had obtained. At Eton, as second master, he had gained much honourable reputation; and it would have created no feelings but those of pleasure in him, to whose memory these pages are consecrated, could he have foreseen, recorded in the same pages, the following testimony, gratefully and affectionately borne to the merits of an excellent tutor, by one of his own pupils. It occurs in a letter from John Pollard, Esq., then a scholar of Queen's College, Oxford, addressed to his brother Walter, who had just removed with the seceding throng from Harrow to Stanmore. "I know not your precise motives," says the writer, "for quitting your former school; but since you are pleased with your new situation, I shall say no more. Impartiality, however, obliges me to say, that you could not have had a more excellent master than Dr. Heath; a man eminently distinguished for the good qualities of the head and the heart. At Eton, I had in him a steady friend, and a faithful adviser. He is exceedingly affable in his manners, and is profoundly learned, without any mixture of pedantry. I wish, therefore, his success at Harrow may be equal to his high deserts."[1]

[1] Maurice's Mem. part 1. p. 82, note.

The wishes of his pupil, it may with truth be added, were amply realised. The reputation, acquired at Eton, was well sustained by Dr. Heath, as head of Harrow School; which, under his auspices, gradually recovered from the shock of the late disturbance, followed by the secession of so large a number of its best scholars; and, in no long time, rose to all the height of its former renown. Thus the chances of success were continually diminishing in a rival institution, at the distance of only two or three miles—indebted for its existence, at first, to strongly excited feeling, not likely to continue; and dependent for its duration chiefly on the influence of one great name, not yet invested with all the celebrity which it afterwards attained.

Such, at the end of about five years, were the discouraging circumstances of the great undertaking, in which Dr. Parr had embarked his little fortunes, at Stanmore. Oppressed by the weight of an expensive establishment, and disappointed in his hopes of public support, he was drawn at length to the painful resolution of relinquishing his plans, and of looking out for other means of adequate and honourable subsistence. He possessed a sincere friend and patron in the Earl of Dartmouth, three of whose sons were educated by him. But that nobleman, though appointed Secretary of State in 1772, and advanced in 1775 to the post of Lord Privy-Seal, found no opportunity of procuring for him any of the honours or emoluments of the church; and Dr. Parr was still obliged, as his sole resource, to rely "upon his own patient toil and

resolute self-denial."[1] Towards the end of the year 1776, an event occurred which seemed favourable to his views and wishes. About that time, the mastership of the grammar-school at Colchester became vacant, by the death of the Rev. Mr. Smithies: and the offer of it, handsomely made on the part of the governors, was, after due deliberation, accepted.

From Stanmore—ever endeared to his recollection as the scene of his useful labours, and the centre which drew towards it many valuable acquaintances and friends—Dr. Parr removed with his family, consisting of his wife and a daughter, early in the spring of 1777, to Colchester; and entered with all his usual ardour on the duties of his new station. He had succeeded, much to his own satisfaction, in engaging the services of the Rev. Wm. Julius, whom he mentions as his "ingenious pupil at Stanmore, and his most meritorious assistant at Colchester."[2] The buildings of the public school, which had fallen into some decay, he repaired; and he took a house near it, for the reception of private boarders. These consisted principally of some pupils, who had accompanied him from Stanmore; and the number afterwards added was inconsiderable. Thus in a little time his prospects were again clouded over; and some further change in his plans, some new efforts for his support, became desirable, or even necessary.

But though his residence at Colchester was of short duration, and not cheered by the pleasurable

[1] Spital Sermon, notes. [2] Bibl. Parr. p. 651.

feelings of hopes realised or endeavours successful, yet he always reflected upon it with much satisfaction, because it afforded him the opportunity of cultivating the friendship of two learned and excellent men, whom he ever afterwards held in the highest estimation.

Of these, one was the Rev. Thomas Twining, who was the son of an eminent tea-merchant in London, and who was intended by his father for his successor in the lucrative business which he had for many years carried on. But, in consequence of his own decided preference, he was permitted to engage in literary pursuits, and to devote himself to the clerical profession. He was rector of White Notley, in Essex; and, on the death of the Rev. Phiiip Morant, the celebrated antiquary, was presented to the rectory of St. Mary's, Colchester. He was greatly distinguished for his classical knowledge and critical skill: and is well known to the public as the translator of "Aristotle's Poetics."[1] This translation Dr. Parr always considered as admirable, equally for its correctness and for its perspicuity; and he always spoke with praise of the sound discriminating judgment, united with the vast and profound learning, displayed in the notes appended. If by the charms of elegant

[1] To Dr. Parr's copy of this book the following note is subjoined:—"The gift of the editor, whom I am proud and happy to call my friend, because he is one of the best scholars now living, and one of the best men that ever lived."—"The notes of Twining are very learned; and, considered as a translation of a Greek original, his work, I believe, is not surpassed by any translation in the English language. S. P."—*Bibl. Parr*, p. 223.

literature Mr. Twining could not fail to attract the admiration, he was no less sure to engage the respect and the love of Dr. Parr, by the amiable frankness of his temper, by the pleasing simplicity of his manners, and by the wit and the vivacity of his conversation. He was so conscientiously strict in the discharge of his professional duties, that he never allowed himself to be absent from his parish for more than a fortnight, in any one year, through the last forty years of his life. He died in 1804.

The Rev. Dr. Nathaniel Forster, the other of Dr. Parr's most intimate friends at Colchester, was a man of powerful intellect, diligently cultivated, and vigorously exercised by profound researches into all the most important subjects of metaphysics, ethics, and theology. His conversation was highly interesting, and in no small degree instructive, to Dr. Parr,[1] as he often declared; though they thought and felt very differently on the great public questions so eagerly debated in those times, chiefly relative to the disputes with America, and the measures of Lord North's administration.[2] But in these learned and enlightened men, differences of opinion had no power to destroy, nor even to

[1] He calls him "the profound and sagacious Dr. Forster." *Sequel to a printed paper*, p. 108. And again, "Dr. Parr's very philosophical, very learned, and very benevolent friend, the late Dr. Forster."—*Bibl. Parr.* p. 562.

[2] Forster on the Middlesex Election, in answer to Sir W. Meredith, 1762.—His answer to Junius—his answer to Mr. Dunning on the same subject, 1770. "Dr. Forster's pamphlets are very able indeed. S. P."—*Bibl. Parr.* p. 400.

diminish, the esteem, which their talents and virtues reciprocally inspired.

At this period, the American war, most unhappily for England, was raging in all its fury. "It was a war," says Dr. Parr,[1] "which commenced, and was afterwards conducted, under evil auspices;" and yet, as he observes, it was in its origin, "the war of the king and the nation." The powerful remains of the Tory party, all those who were called, by a distinction at once novel and unconstitutional, "the King's friends,"[2] far the greater number of the clergy, and a large majority of the people, were undoubtedly the authors and abettors of that disgraceful and direful contest. With these, it must be reluctantly acknowledged, were united too many of the Whigs, actuated by a strange and absurd notion of "the omnipotence of Parliament;" as if its power extended alike to those who are really, and to those who are not even virtually represented. Opposed to this mighty combination of almost all the strength and population of the country, firmly and nobly stood the great body of the Whigs; led on by Lords Rockingham, Chatham, and Camden,

[1] Præf. ad Bellen. pp. 8. 32.

[2] "During Lord North's administration, I was in company with the secretary of state and some other great officers, and I fiercely attacked the fashionable and mischievous distinction of the king's friends. To you I am indebted for the fact, that the distinction originated in Lord Bath's counsels. There was no distinct vestige of it before the public eye while George II. was upon the throne."—*Dr. Parr's Letter to Charles Butler, Esq.; Reminiscences*, vol. ii, p. 223.

in the upper house, and by Burke, Barré and Fox, in the lower; and these were well supported by many of the great merchants and traders of the metropolis, by most of the various denominations of dissenters, and even by a considerable number of candid and intelligent clergymen; the avowed advocates of civil and religious liberty—among whom conspicuously appeared the names of Shipley, Watson, Tucker,[1] Jebb, and Wyvill; and, though less prominently, those of Henry Taylor, Blackburne, Paley, and Parr. By all these, the war of Great Britain with her colonies was uniformly reprobated, as no less iniquitous in its origin, than disastrous in its progress, and likely to be, as it afterwards proved, inglorious in its issue.

But whilst he held in utter abhorrence the avowed principle and the proposed object of the American war, Dr. Parr was led afterwards, at least, to conceive a favourable opinion of the minister under whose administration all its fatal measures were pertinaciously defended and obstinately conducted. In the following passages some of the more estimable qualities which marked his character are depicted with a powerful, and many will think with a partial hand; and if the exculpatory statement of his conduct in the great affair of Ame-

[1] Dean of Gloucester. His name is here inserted, chiefly on account of his bold and powerful appeal to the British nation, published so early as 1774, recommending an immediate acknowledgment of American independence. He published also important works on the subject of free trade, church-reform, and religious toleration. In his later years he seems to have deviated from the principles which he avowed in early life.

rica be admitted at all, it can only be as an apology for what, surely, on no principles of justice or policy it is possible to defend.

"Lord North possesses great natural acuteness, which he has improved by art and experience. With considerable dignity, he unites those powers of wit, which are both agreeable in adorning a narration, and irresistible in exciting ridicule. His memory is rich in the knowledge of antiquity, and happy in applying it to his purpose. His speeches distinguish him as an individual most amiably resolved to bear with the infirmities and follies of mankind, and often has his polished urbanity restrained the ill humour and asperity of others. His style, though not much ornamented, is certainly not mean. He comprehends a subject readily, and explains it with success. It is not his smallest praise that he not only says all that is necessary to his purpose, but that he never says more. To these accomplishments of the orator, possessed from nature, or acquired by diligence, is added the genuine and the greatest love of his country, whose ancient forms and customs he not only understands to admiration, but defends, whenever they become subjects of dispute, with vigour and with firmness. If we investigate more minutely the character of his mind, we shall have occasion to observe that, when in possession of the highest dignity, and opposed by a powerful competitor, he conducted himself with the greatest moderation. We shall find him steady in his attachments; peaceable when offended; successful in inspiring confidence which he never disappointed; never using his power

for the depression of the weak; exempt from the very appearance of criminality, unless it be imputed to him that, in the prosecution of the American war, he did not keep pace with the ardour of public expectation. That war, originating in measures in which he had no concern, was undertaken by him with hesitation and reluctance. All resistance to the popular views and wishes being ineffectual, he was impelled to arms—to arms already stained with unexpiated blood, by the combined efforts of the sovereign, the senate and the people."[1]

In 1772 a motion was brought forward in the House of Commons, very important to the cause of religious liberty, and to the honour and interests of the national church. This was in consequence of an application from certain clergymen, who had for some time associated together for the purpose of obtaining relief in the matter of subscription to the thirty-nine articles, by which they felt themselves seriously aggrieved. They consisted of about 250 of the most learned and enlightened of the clergy, and were usually called "clerical petitioners;" among whom were particularly distinguished Bishop Law, Archdeacon Blackburne, Dr. Jebb, Dr. Watson, and Mr. Wyvill.

On presenting their petition, it was powerfully urged by Sir W. Meredith, Mr. T. Pitt, afterwards Lord Camelford, and others, that the thirty-nine articles were drawn up at a period, when the nation had scarcely emerged from the darkness of

[1] Præf. Bellendeni, p. 6. Belsoe's Trans. p. 16.

popery; that of these, some are obscure, others absurd, and others, in the opinion of almost all the reflecting part of the Christian world, false or dubious; and that of the clergy themselves, who sign them from compulsion, there are few who really believe them. Thus, it was contended, a habit of prevarication, dangerous to morals, is encouraged even in the teachers of religion; the church is dishonoured, and in the same proportion weakened; many of its conscientious members are distressed, or driven from its communion; and the entrance is barred against the admission into it of many upright and excellent men, who would otherwise seek it. Such were the cogent reasonings, by which the petition was supported; but it was, nevertheless, thrown out by a large majority; and when in the following session it was a second time presented, it was by the same powerful majority a second time rejected. "Not always the truth and justice of the question carries the verdict with it."[1]

"When my beloved and respected friend, Dr. John Jebb," says Dr. Parr,[2] "was conducting a petition for relief from subscription, I was no stranger to the splendid talents and exemplary virtues which distinguished many of his associates. I was no enemy to that active and impartial spirit of inquiry, which had led other men into opinions far bolder than my own. But I refused to *act* with Dr. Jebb, because his plan grasped too much at once; and, because I was informed of a more temperate scheme, which was to have been laid before

[1] Shakspeare. [2] Sequel to a printed paper, p. 52.

Archbishop Cornwallis, by two ecclesiastical dignitaries, who have since been deservedly raised to the episcopal bench."[1]

Such was the conduct of Dr. Parr, and such his own account of the motives by which he was actuated, on this memorable occasion; when a great effort was made to remove one of the foulest blots, by which the English church is disfigured and defiled. There is no doubt that he approved in general of the principles on which the clerical petitioners proceeded; and that he acknowledged, to its full extent, the grievance of which they complained. But, like Dr. Paley, who, with the same view of the case, and the same doubtfulness of present success, acted the same cautious part, he reserved himself for some future occasion; when, encouraged by the accession of greater numbers, and by the sanction of higher authority, he would probably have united his own active efforts with their's; and, perhaps, if the question had been pressed upon him, he would, with the same ingenuousness, have confessed with Dr. Paley—"I have been a coward in this business; but I will come in with the next wave, and that will be larger."[2]

[1] "Mr. Wollaston, Vicar of Chislehurst, Porteus, then Rector of Lambeth, afterwards Bishop of London, and York, then Dean of Lincoln, afterwards Bishop of Ely, waited upon Cornwallis, Archbishop of Canterbury, to obtain his support for a review of the thirty-nine articles, and a reform of the church service on Dr. Clarke's plan. They failed. But Porteus, many years afterwards, attacked the Socinians, in a pamphlet without his name. I smiled at the conversion of Porteus, when he wore a mitre. S. P."—*Bibl. Parr.* p. 611.

[2] Meadley's Mem. of Paley, p. 90.

All, who were acquainted with Dr. Parr, well know that the habit of his mind was extreme caution and excessive timidity; that, through the whole course of his life, some of his later years excepted, whilst he was bold in thinking and even in talking, he was often fearful of acting; and that, not unfrequently, he advised and approved, and even secretly promoted measures, which he had not always the courage to avow publicly, or to support openly. In the present instance, however, it must be allowed, that Dr. Jebb and his friends weakened their cause "by grasping at too much, in too short a time;" or by pointing their objection against all subscription whatever, except only to the Scriptures, and not against that subscription of which, in the general opinion, they had good reason to complain. Thus, besides the high church and tory party, the determined foes of all human improvements, they raised up against themselves opponents in those who, though ready to tolerate diversity in religious opinions, yet conceived that *some* criterion, to secure the common faith of the clergy in a few great points, is necessary to an established church. But the petitioners were still right in their general principle, even if they too hastily pushed it to its extreme limits; and so just and spirited an attempt to remove a serious and oppressive evil ought not to have been deserted by any true friend to the cause of religious liberty, or of ecclesiastical reform.

It is painful to relate, that these first were also the last attempts ever made during the reign of George III. to correct glaring abuses, to redress

crying grievances, and to introduce into the state of the church those alterations and amendments, which the change of circumstances and the improved condition of society demand; and which would at once redound to its honour, and contribute to its security and prosperity. But since "reform or ruin" is the inevitable doom of all human institutions, he that dreads the one should be cautious how he too pertinaciously opposes the other. "Beware! and lick not the sweet which is your poison."[1]

During his short residence at Colchester, which scarcely exceeded twelve or fourteen months, Dr. Parr was ordained priest by Bishop Lowth; and, at the request of his friend, Dr. Forster, he entered upon the cures of the Hythe and the Trinity Church in that town. It may deserve to be noticed, that both here and at his curacies in Middlesex, he was accustomed to deliver his public discourses, without the aid of written notes; which, indeed, was his general practice through life. When speaking of it to his friends, he always ascribed the ease and the pleasure with which he adopted that practice to the habit of extemporary speaking, first acquired in his contests with his two powerful rivals at Harrow School, and afterwards called into constant exercise in the course of giving instruction to his pupils.[2]

It must, however, be remembered, that nature had supplied him in rich abundance with most of the qualities, contributing to form the impressive

[1] Shakspeare. [2] Europ. Mag. Sept. 1809.

and accomplished speaker, in his figure, his voice, the force of his understanding, the ardour of his feelings, and the vigour of his imagination—in his quick and clear comprehension of every subject to which his attention was directed, and in the wonderful strength of memory which enabled him to bring out, promptly and copiously, on all occasions, the vast stores of knowledge collected from so many sources, and arranged with so much order in his mind. It will long be remembered by those who were statedly or occasionally his hearers, at a subsequent period, when he resided at Hatton, that in his extemporaneous addresses he often broke forth into a strain of fervid and forcible, and sometimes even sublime eloquence, by which his whole audience were astonished and enraptured.' Under favourable circumstances Dr. Parr would have been an orator of a high order.

One being asked respecting a passage by which some of his hearers were particularly struck, whether he had read it from his book?—"Oh no!" said he, "it was the light of nature suddenly flashing upon me."

CHAPTER X.

A. D. 1779—1786.

Dr. Parr's appointment to the mastership of Norwich School—His removal to that city—His discouragements—His engagements as curate of St. George's and St. Saviour's—His four first published sermons—Degree of LL. D. conferred upon him at Cambridge—His two theses on that occasion—His first preferment—his second.

In the spring of 1778 the mastership of Norwich School became vacant, by the resignation of the Rev. George William Lemon,[1] known to the literary world as the author of an "Etymological Dictionary," and of other works; when Dr. Parr was induced to offer himself as a candidate for that office.

He had formed several agreeable connexions in the county of Norfolk; and at that time one of his cousins, to whom he was much attached, resided at Norwich. This was the Rev. Robert Parr, son of the Rev. Robert Parr, rector of Horsted and Cottishall—a name before respectfully mentioned in

[1] He was the editor of a tract "On the Greek Accents," by the celebrated Spelman, and author of "The Voyage of Æneas from Troy."—"Mr. Lemon was Dr. Parr's immediate predecessor in the mastership of Norwich School. He was not a very skilful teacher, and knew little of the world; but he was a worthy man, had great industry, and much learning. He was the intimate friend of Spelman, and was assisted by Spelman's papers. S. P."—*Bibl. Parr.* p. 698.

these pages.[1] He was himself rector of Heigham, a small village, about a mile distant from the city. He had a brother, Francis, the survivor of twins,[2] fellow of King's College, Cambridge, who died early in life, at Harrow; of whom Dr. Parr thus speaks in a letter to a friend—"I loved him sincerely, and had many opportunities of serving him." From his cousin, Robert, Dr. Parr possessed the reversion of a considerable estate, devised by will, contingent on the death of the widow; which event did not happen till the winter of 1823.

"August 1, 1778, at a full court of mayoralty, the Rev. Samuel Parr, A. M., was elected master of the grammar-school of Norwich, on the foundation of Edward VI.;"[3] and early in the following year he fixed his residence in that city. Though so often disappointed in his views, he was still unbroken in his spirit; and though not encouraged in his labours as a teacher by public patronage; yet he once more resumed them, with undiminished ardour and with renovated hope. He introduced into the school some considerable improvements in the plan of instruction, and in the rules of discipline; and he had the happiness to receive under his charge several young persons, who afterwards appeared with distinction in the literary or political world. Of these some notice will be taken hereafter. In consequence of the strong recommendations of Dr. Parr, his late pupil, the Rev. William Beloe, whose name has already appeared,

[1] See Pedigree, in the Appendix, No. I.

[2] Hist. of Norfolk, vol. x. p. 216.

though not very honourably, in these pages, was chosen second master.

Many circumstances there were, especially those of pleasant, and, in no common degree, enlightened society, which rendered his situation at Norwich very agreeable to Dr. Parr; but among these it must now be told, the means of acquiring affluence, or even an easy independence, cannot be enumerated. The great expenses of frequent removals, and perhaps inattention to the due management of his pecuniary concerns, contributed, with the want of public support, to impoverish him; and the writer has often heard him feelingly describe the difficulties to which in this part of his life he was sometimes reduced. He well remembers that, once in particular, looking round upon a small library which the writer possesses, Dr. Parr's attention was caught by the title "Stephani Thesaurus Linguæ Græcæ;" when, suddenly turning about, and striking vehemently the arm of the person, whom he addressed, in a manner very usual with him, he exclaimed, "Ah! my friend, my friend, may *you* never be forced, as *I* was, at Norwich, to sell that work—to *me* so precious—from absolute and urgent necessity!"[1]

But though not loaded with the gifts of fortune, nor encouraged by the smiles of patronage—at least not till the later years of his life—yet in the full

[1] "At one time in my life," said he to his friend, Dr. Wade, "I had but fourteen pounds in the world. But then I had good spirits, and owed no man sixpence."—*New Monthly Mag.* May, 1826.

consciousness of his own qualifications, as an instructor of youth; in the pleasing recollection of faithful and diligent endeavours, exerted for the improvement of his pupils; in the sincere and affectionate friendship, which he contracted with many of them, and in the expressions of esteem and gratitude, which he constantly received from all; he found sources of delight greater than he could have derived from the pecuniary success of his various undertakings, or from the honours and emoluments of his profession—though even these he was far from affecting to despise. It was a declaration which he often repeated to his friends, sometimes with eyes raised ardently to Heaven—sometimes with hands pressed fervently to his breast—that, on the whole course of his scholastic labours, ill-requited as in some respects they were, he ever looked back with the purest and the highest satisfaction.

Soon after his settlement at Norwich, with the duties of the school, Dr. Parr united those of the sacred office; and, as curate to the Rev. William Tapps, he served the churches of St. George's Colgate and St. Saviour. He now occasionally delivered discourses, carefully composed; and in these, it is said, he sometimes soared above the level of the common apprehension. But more frequently he adopted his former and happier method of addressing his audience, without the preparation of writing; and he usually selected for his subject some difficult passage of Scripture, which it was his wish to explain; or some interesting event, or striking declaration, or important admonition, in the

lesson, or gospel, or epistle, from which it was his aim to draw whatever moral or religious instruction it might be intended or fitted to afford. But these useful services in the church, his other pressing engagements did not allow him to continue much longer than a year.

Three sermons delivered on three public occasions, at the request of his hearers, were afterwards sent to the press; and these, as his first published works, will be noticed more fully in a succeeding page. The first was preached on Christmas-day, 1779; and the second and the third, on the all-important subject of education, were delivered before the governors of the charity-schools in Norwich; one in 1780, the other in 1782. Of the two last the author himself has given the following account.

"The second discourse was preached before a very respectable audience; and it is now submitted to the candour of the public, at the request of some persons—the sincerity of whose approbation I cannot distrust, and with the authority of whose judgment I ought not to trifle. I intend it as a sequel to the sermon which I published in 1780. In that sermon, I entered into a full and elaborate vindication of the general principles on which charity-schools are supported. But upon the present occasion, I have studiously preserved a plainer style: I have chiefly attended to the practical part of the subject: I have enlarged more copiously upon the best methods of religious education for all young persons; and, with few exceptions, I profess only to deliver such common

and useful observations, as are adapted to the apprehension of the common and well-disposed readers."

Of this second discourse, a gentleman still living in Norwich, Mr. John Taylor,* a much-valued friend of Dr. Parr, in a letter to the writer of these volumes, thus speaks: "It occupied in the delivery, as I well remember, the full space of an hour and a half, having heard it myself at my parish church. It was preached before the corpo-

* Alas! this excellent man is now no more. Almost at the moment of his lamented death, the writer, in consequence of some intimation conveyed to him, was indulging the hope of receiving a visit from his intelligent and obliging correspondent; and thus of adding to the pleasure of an interchange of letters, on the subject of these Memoirs, the still greater satisfaction of obtaining further and fuller information, orally, on the same interesting subject. Mr. Taylor was grandson of the celebrated Dr. Taylor; and, though his education was somewhat restricted, and he was placed under the necessity of engaging early in trade, yet he inherited from his great progenitor his veneration for learning, and his ardour in the pursuit of knowledge, his enlightened views of Christian truth, and his devoted attachment to the great cause of the rights and liberties of men and of nations. In him the dignity, which serious religious principle and undeviating moral rectitude bestow, was accompanied and graced by all the loveliness which kind affectionate temper, and pleasing courteous manners confer. Whilst he was carefully attentive to the duties of private life, and was the pride and the joy of an extended family circle, his active mind and public spirit prompted him to engage, almost incessantly, in useful services, for the benefit of the city in which he resided, and especially of the religious community to which he more immediately belonged. His death was occasioned by an accident in travelling, near the residence of one of his sons, in the neighbourhood of Birmingham, June 23, 1826.

ration of the city; and as the service was to be succeeded by a public dinner, no small degree of impatience was visible in the looks of some of the Doctor's auditors. But he still went on in his own course, utterly regardless of the frequent appeal to watches and other significant hints."—As it appears in print, it extends through seventy quarto pages; and the preacher had some reason to say, as he does in his preface, "For the length of this sermon, I am unable to make any satisfactory apology."

A fourth sermon, entitled "A Discourse on the late Fast by Phileleutheros Norfolciensis," was published, though not preached, in 1781. The author in his preface declares himself to be "a serious, and, as he hopes, an unprejudiced clergyman of the Church of England."—"He conceals his name," he adds, "because he is not compelled by any motive of vanity to venture on publication; and he has published, because the sentiments he maintains seem to coincide with the most useful purposes which the late fast could be intended to promote. These sentiments, indeed, are not likely to obtain popularity by selfish adulation or seditious invective: they flatter the prejudices of no party; and are honestly intended to reform such immoralities as may be justly imputed to all."

This sermon, though one of his first publications, Dr. Parr often told the writer, he considered as his best composition; and it is somewhat remarkable, that, by the constant study and frequent practice of writing, during the long course of more than forty years, he should not, in his own opinion,

have surpassed his earliest literary efforts. It may remind the reader of the similar case of Mr. Gibbon and Sir Joshua Reynolds. Having related the history and discussed the merits of his first published work, entitled, "Essai sur l'Etude de la Littérature," Mr. Gibbon thus concludes: "Upon the whole I may apply to the first production of my pen, the speech of a far superior artist, when he surveyed the first production of his pencil. After viewing some portraits which he had painted in his youth, my friend, Sir Joshua Reynolds, acknowledged to me that he was rather humbled than flattered by the comparison with his present works; and that, after so much time and study, he conceived his improvement to be much greater than he found it to have been."[1]

As the course of his academical studies had been abruptly terminated by the hard necessity of leaving Cambridge, Dr. Parr could not regularly proceed to the degree of A. B. On an important occasion, as before related, he had been made A. M. by royal mandate; and now, aspiring to the honour of a doctor's degree, he diverted, in opposition to the advice of his former tutor, Mr. Hubbard, from the line of divinity to that of law—as admitting of more expeditious proceedings—and at the commencement of 1781, he obtained the degree of LL.D.

On this occasion he delivered, in the law-schools, before crowded audiences, two theses; of which the subject of the first was, *Hæres ex de-*

[1] Gibbon's Memoirs, p. 92.

licto defuncti non tenetur; and of the second, *Jus interpretandi leges privatis, perinde ac principi, constat.* In the former of these, after having offered a tribute of due respect to the memory of the late Hon. Charles Yorke, he strenuously opposed the doctrine of that celebrated lawyer, laid down in his book upon "the law of forfeiture;" and denied the authority of those passages which were quoted from the correspondence of Cicero and Brutus; because, as he affirmed, after that learned and sagacious critic, Markland,[1] the correspondence itself is not genuine. The same liberal and enlightened views of the natural and social rights of man pervaded the latter, as well as the former thesis; and in both were displayed such strength of reasoning and power of language, such accurate knowledge of historical facts, and such clear comprehension of legal principles bearing on the questions, that the whole audience listened with fixed and delighted attention. The professor of law himself, Dr. Halifax, afterwards Bishop of St. Asaph, was so struck with the uncommon excellence of these compositions, as to make it his particular request that they should be given to the

[1] Markland published, in 1745, "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero:" to which was added, a "Dissertation on Four Orations ascribed to Cicero,—'Ad Quirites post reditum'—'Post reditum in Senatu'—'Pro Domo sua ad Pontifices'—'De Haruspicum responsis.'" All these, it is contended, were not the productions of the great orator, but of some sophist of later times.—Besides subscribing to the opinion of Markland, Dr. Parr conceived, from the difference of style, that some other works usually ascribed to Cicero are not genuine.

public: but with that request, Dr. Parr could not be persuaded to comply. In the course of the disputations, also, usual upon such occasions, it excited general surprise to observe in him, who had been so short a time resident in the university, that acuteness of discrimination, and that promptness of reply, which would have done honour to one well practised in the logical forms of academical exercises.

Speaking, in a recent publication, of these exercises, and of the learned professor, in whose presence they were performed, Dr. Parr thus expresses himself: "When Dr. Halifax sat in the professional chair at Cambridge, the members of that university were much delighted, with the fluency and clearness of his Latinity, and with his readiness and skill in conducting the disputes of the law-schools. It was my own lot to keep under him two acts for my doctor's degree; and surely, from the preparatory labours which I employed in correcting the language of two Latin theses, and in accumulating materials for a close logical dispute, likely to pass before a numerous, intelligent, and attentive audience, the obvious inference is that I did not set a small value on the abilities and acquirements of the professor."[1]

In the year 1780 Dr. Parr obtained his first preferment, for which, it is scarcely necessary to say, he was indebted, not to public patronage, but to private friendship. This was the rectory of Asterby, in Lincolnshire, to which he was pre-

[1] Parr's Letter to Milner.

sented by Jane Lady Trafford, in return for his care and fidelity in the discharge of his trust, as the preceptor of her only son, Sigismund Trafford Southwell, Esq. of Norfolk; to whom he was sincerely and devotedly attached through life, and of whom, in the solemn contemplation of death, bequeathing to him a small memorial of himself, he speaks in terms of affection and gratitude, "as his much esteemed pupil, friend, and patron."

This first preferment—from which, after the stipend to his curate and other necessary expenses were paid, he never derived more than 36*l.* per annum—was followed, in 1783, by another and a better, for which he was again indebted to the same kind patroness, in the perpetual curacy of Hatton, worth about 100*l.* a year. He was advised and entreated by his diocesan, Bishop Thurlow, still to retain the living of Asterby; but he chose to resign it in favour of his curate, the Rev. Mr. Fowler, of Horncastle, who had no other preferment; upon whom, at his particular request, Lady Trafford was pleased to confer it; and who, by an allotment of land under an enclosure act, in lieu of tithes, found it much more valuable to himself than it had ever been to his predecessor.

Last Will.

CHAPTER XI.

1779—1786.

Dr. Parr at Norwich—His religious candour—His high opinion of Dr. Taylor, minister of the Octagon Chapel—Inscription to the memory of that eminent divine, written by Dr. Parr—His letter on that occasion—His friendly intercourse with Dr. Taylor's successors, Mr. Bourn and Mr. Morgan—Application to Parliament for the relief of the dissenting clergy, in the matter of subscription—Relaxation of the penal laws against the Catholics—Riots in consequence—Trial of Lord G. Gordon—Dr. Parr's high opinion of his advocate, Mr. Erskine.

In the course of his narrative, it is now the pleasing task of the writer to hold up to the notice and admiration of his readers, one of the most distinguishing excellencies in the character of Dr. Parr, which began about this time to shine out in its full lustre. This was his great and amiable candour; a virtue, in the spirit and the practice of which, it may almost be said that he was perfect. Such was the warm breathing and such the wide extent of his charity, that, spurning the narrow bounds of mere tolerance, he felt exactly the same respectful regard for the sincere and virtuous of all other denominations, as for those of his own. He had the happiness, at Norwich, to be surrounded by a number of the clergy, possessed of the same enlightened views, who rose with a noble superiority, like himself, above the prejudices, which too often

divide men of real worth from each other; and who were disposed, and even eagerly desirous, to cultivate the good opinion, and, as opportunity offered, the acquaintance and friendship of those, whose religious creed differed from their own.

High, indeed, was the indignation which throbbed in his bosom, whenever he spoke of that unhappy spirit of censorious and intolerant bigotry which, in later years, has too much pervaded the clerical body, undoubtedly with many splendid exceptions; more especially, when he contrasted with it the wise moderation, the kind charity, the generous courtesy, towards those of differing opinions, which distinguished the clergy in the earlier part of his own life, and in the times immediately preceding. "Which of our dignitaries of those times," he would often say to the present writer,—"our Herring, our Conybeare and Hoadley, our Butler, our Benson, our Waddington, and Law,—did not think themselves honoured by the esteem and the friendly regards of your Watts, your Doddridge, and your Lardner,—your Benson, your Chandler, and your Farmer?"—"But now," thundering out with angry look and impassioned gesture, he would exclaim, "Oh! what a difference! to the good mind how distressful! to the right mind how disgustful!" Then softening a little, and speaking half-seriously and half-jocosely, "How I wish to be on the bench, were it only to show, to all about me, the example of a wiser and better spirit!"—"Aye," pursuing the sudden suggestion of his imagination, he would continue, "to my very first public dinner, you, and all yours, whom I know, should be in-

vited; your clergy should be placed without the smallest distinction among mine: you should be treated all alike—all with the same kind and respectful consideration."—"Yes!" fired with benevolent delight at the thought, he would exclaim, "your proud scorn should soon soften into kind esteem, and mutual hate change into mutual love!"—"Aye, aye! we should eat and drink together, laugh and joke together, and then you might go away, and snarl, and bite one another, if you could."

"Alas!" said he on another occasion, "for our church!—formerly she was the mother of all sects, now she is sectarian herself; embittered with the same spite and animosity to the sects, which the sects feel towards one another."—"Oh! it is a change," he would mournfully say, "as degrading to our dignity as weakening to our strength."—"We have thrown ourselves down from the proud and secure eminence on which we once stood."—"We are no longer the rallying point, to which you all ran, from each other's wrathful passions and bitter strife. We are become to you all the one common object of suspicion or aversion. Instead of love, we get your hatred; and instead of respect, we shall soon have, and deserve, your contempt."

Without surprise, but not it is to be hoped without pleasure, the reader of these pages will now peruse the following account of Dr. Parr's friendly intercourse, and indeed that also of many of his clerical brethren, with the Rev. Samuel Bourn, son of an eminent dissenting divine of Birmingham; who was at this time minister of the Octagon Chapel, Norwich, first as the assistant, afterwards

as the successor, of the very learned and highly-distinguished Dr. John Taylor.

Dr. Taylor is well known to the learned world, as the author of a valuable Hebrew Concordance, in two volumes, folio, published by subscription; and among the subscribers, it deserves to be stated, appear the names of twenty-two English and fifteen Irish bishops, besides those of many of the inferior clergy. Another important work of the same author is, "A Key to the Apostolic Writings," prefixed to a "Paraphrase on the Romans:" and it is here particularly mentioned, because it was a book greatly approved and admired by Dr. Parr; who considered it as the best introduction to the epistolary writings, and the best account of the whole Christian scheme, that has ever yet been published. As such, he constantly read and consulted it himself; as such, he earnestly recommended it to all who wished to form just and reasonable ideas of Christianity, and to understand properly those views of it, which are held forth in the writings of the apostles. Nor was he, in this opinion, by any means singular among the clergy of his church. The same work was held in similar

[1] Returning from Leamington one day, some years ago, and calling upon the writer, Dr. Parr said, "I have just been visiting a very intelligent and excellent lady, Lady A——, who reads much, and reflects much, upon religious subjects; and who requested me to recommend some book, as a guide to the careful and critical study of the New Testament, especially the epistolary parts of it; and I think you will allow that my choice could not have fixed on a better than that, which I have just put into her hands—'Taylor's Key.'"

estimation by Archbishop Newcome, Bishop Watson, Archdeacon Paley, and Dr. Hey; of whom the first describes it as "very instructive in explaining the phraseology of the apostolic writings;" the second not only praised it, but gave it a place in his "Collection of Theological Tracts;"[1] an honour which he conferred on another work of the same author, entitled "A Scheme of Scripture Divinity;" the third "recommends it to the careful perusal of all young clergymen, preparing for holy orders;" and the fourth refers to it, with approbation; and even adopts its general principles in his "Lectures," delivered from the theological chair at Cambridge.[1]

After a residence of about twenty-four years at Norwich, in consequence of an invitation which he received and accepted, to take upon himself the office of divinity-tutor, in the newly-established academy at Warrington, Dr. Taylor removed to that town; where the course of a life, devoted to learning and religion and all the best interests of mankind, was terminated by a sudden death, in the night of March 1, 1761. The respect in which Dr. Parr held his talents, his acquirements, and his virtues, and the high approbation with which he regarded his theological opinions and writings, he has recorded in a Latin inscription,[2] for a mural monument consecrated to his memory in the chapel

[1] Newcome's "New Testament," vol. ii. App. Watson's "Collection of Tracts," vol. iii. Paley's "Advice to the Young Clergy." Hey's "Lectures on Divinity," p. 267, &c.

[2] See App. No. II.

at Norwich, by some of his descendants—to one of whom Richard Taylor, Esq. of London,* was addressed the letter from which the following extracts are, by his obliging permission, here inserted:

"Dear Sir,—You fall into the same misconceptions, which I have often found in other men of very good sense, by wishing to introduce into an inscription, matter, which is more adapted to biography."—"Excellent as may be the books which Dr. Taylor wrote in the retired situation, of which you speak, we must be content with what I have generally said of him, as a learned man."—"Dr. Taylor was, I doubt not, a sincere and strenuous advocate for liberty, civil and religious. But he is not much known to the public, by his political tenets; and on looking at the epitaph, I find that the mention of those tenets would most offensively derange the order, in which I have enumerated his moral qualities, his literary performances, his pastoral labours, and that theology which made him a defender of simple and uncorrupted religion."—"I hesitated a little about inserting the year, in which the chapel was founded; and a chapel it is called by those, who frequent it; and a chapel I shall continue to call it. You non-cons have done well to exchange the word meeting-house for chapel;

* The writer had once the pleasure of introducing to the hospitalities of Hatton Parsonage another descendant of this learned divine, Edgar Taylor, Esq. of London. Dr. Parr was pleased with his guest, and talked to him much, in a high panegyrical strain, of his great ancestor; expatiating on the virtues of his character, the depth of his learning, and the value of his writings.

and as chapel is less dignified than church, we lofty and dignified ecclesiastics will permit you to make some approach to our holy phraseology. Improper it cannot be to specify the year. But why is it necessary? Let the naughty heretics put up a stone on the front of their chapel, with a date to perpetuate the memory of the time when it was built. This surely is a more proper way than slipping the date into the inscription."—"My ears tingled, and the terrors of the spiritual court seized me, when I found myself describing the impugner of original sin as a vigorous defender of simple and uncorrupted religion.' This may be very true; and if I had not thought so, I should not have said so.' But the two houses of convocation might anathematise me for my rashness, heterodoxy, impiety, &c. &c.—I am, &c. S. Parr."

Mr. Bourn, Dr. Taylor's successor at Norwich, acquired considerable distinction as the author of six volumes of sermons, which, for originality of thought, for fervour of feeling, and vigour of expression, deserve to be placed high in that class of compositions.[2] Though the doctrines maintained in them are not always accordant with the doctrines of the church, yet their publication was encouraged by the subscription of more than thirty clergymen in Norwich and its vicinity, and more than sixty in other parts of the kingdom: a striking proof of

[1] "Bell on the Lord's Supper." "On the sacrament, my serious opinions agree with those of Hoadley, Bell, and Taylor of Norwich."—*Bibl. Parr.* p. 20.

[2] "Samuel Bourn was a masterly writer, a profound thinker, and the intimate friend of Dr. Parr at Norwich. S. P."—*Bibl. Parr.* p. 704.

the liberality of those times!—"the proud times of the church!"—as Dr. Parr often exultingly called them:[1] and it would be strange, indeed, if the candour and the kindness, which thus appeared on the one side, had not been answered in the same spirit, accompanied with all the respect and gratitude so deservedly due, on the other.

"When I lived at Norwich," says Dr. Parr, "Mr. Bourn, a dissenting teacher, not less eminent for the boldness of his opinions than for the depth of his researches, was very well received by the worthiest and the most respectable clergymen of that city." But even without the sanction of such authority, impelled by the strong convictions of his own mind, Dr. Parr would have courted—no one who knew him can doubt—the society of a man, whose character he could not but honour, though his opinions he might not approve. Speaking of friendly intercourse between persons of differing creeds, thus he remarks: "I have always found that when men of sense and virtue mingle in free conversation, the harsh and confused suspicions, which they may have entertained of each other, gradually give way to more just and more candid sentiments. In reality, the example of many great and good men averts every imputation of impro-

[1] "Dr. Parr spoke to me of the latitudinarian divines with approbation; he agreed with me in thinking that the most brilliant era of the British church, since the Reformation, was when the church abounded with divines of that school. He observed to me that, while they respected antiquity, they were without bigotry; and that their liberality did not degenerate into indifference."—*Butler's Letter to Mr. Barker, Reminis.* vol. ii. p. 249.

priety from such intercourse; and the information which I have myself gained, by conversing with learned teachers of different sects, will always make me remember with satisfaction, and acknowledge with gratitude, the favour they have done to me, by their unreserved and judicious communications."[1]

Impressed with these views, which were not, with him, slight or transient feelings, but deep-fixed principles, almost immediately on settling at Norwich, Dr. Parr sought the acquaintance, and afterwards cultivated the friendship of Mr. Bourn. For his talents and his attainments, he admired him; for the ardour of his inquiries and the freedom of his speculations, he applauded him; for the good qualities of his heart and the general rectitude of his conduct, he honoured and loved him. He rejoiced with him, in the time of his health and his prosperity; and consoled and relieved him, in the season of his sickness and his sorrow.

Once, Dr. Parr invited Mr. Bourn to accompany him to Cambridge; and there he introduced his "non-con friend," so he familiarly called him, to the Follows of his own college, and to some other distinguished members of the university. "They were delighted with him," said Dr. Parr, "and he with them. They kept up a little sparring, but with perfect good humour on all sides; and I," continued he, speaking jocosely, "now and then let off my crackers among them; just to give a hint that they must not quarrel. We had a most agreeable day."

[1] Sequel, p. 99.

In the later years of his life Mr. Bourn was very unfortunate. He had entrusted his little property to a brother, by whom the greater part of it was lost in unsuccessful trade: and the corroding anguish of disappointment was aggravated by the decline of health, which obliged him to resign his pastoral office, and to retire, in his 60th year, to meet, with a scanty provision, the infirmities of advancing age. His misfortunes called forth the benevolent sympathy of the clergy, with whose acquaintance he had been honoured; and by whom the most generous exertions were made for his relief. Among them, Dr. Parr, himself far from being in affluence, strained his means to benefit his friend. In consequence of his and of their favourable representations, Dr. Mant, Bishop of Cork, then visiting at Norwich, was induced to offer to Mr. Bourn immediate preferment in the church in Ireland, amounting to 300*l.* a year, with a promise of farther promotion. But these kindly-intended offers, from conscientious motives, he declined, thus gaining for himself the applause of all the wise and good, and of none more than Dr. Parr, who ever contemplated, with admiring delight, as a grand moral spectacle, integrity, brought to the severest test, and nobly approving itself true and genuine. Mr. Bourn survived this memorable event of his life nearly twenty years, and died, Nov. 10, 1796, at the advanced age of eighty-two.[1]

On his resignation, Mr. Bourn was succeeded

[1] Toulmin's Life of Bourn, p. 123, &c.

by the Rev. Geo. Cadogan Morgan, nephew of the celebrated Dr. Price, distinguished rather as a man of science than of learning, who was the author of two ingenious volumes entitled, "Lectures on Electricity."[1] He had the happiness to be received with the same friendly regards, as his predecessor, into the same circle of enlightened clergymen; who have conferred, some by their learning, and all by their candour, so much honour upon the church. He had, especially, the high gratification to be admitted to a place in the esteem and confidence of Dr. Parr, who often spoke with pleasure to the present writer, and to others, of the many estimable qualities which adorned his character, and with deep regret for the lamentable accident which happened to him in conducting, without due caution, some chymical experiments, and which occasioned his death in the year 1798.

To turn from more private to public affairs—early in 1779, a measure was brought forward in the House of Commons, which could not fail to excite a deep interest in the mind of Dr. Parr, and in that of all the friends of religious freedom, and even of national justice. This was a bill for the

[1] In the fly-leaf of this work in Dr. Parr's Library is inserted the following note: "Morgan was a very acute and very enlightened man. He was a dissenting preacher at the Unitarian Chapel, Norwich. He married Miss Hurry of Yarmouth. He was nephew to Dr. Price, and brother of the celebrated calculator William Morgan. He was Dr. Parr's intimate acquaintance at Norwich. S. P."—*Bibl. Parr.* p. 705.

relief of the dissenting clergy; who were entitled to the benefit of the toleration act, only on the absurd and unjust condition of subscribing to the articles of a church, from which they derive no advantage, and with which they disclaim all connexion. But though the bill carried on the face of it the broad stamp of right and reason; and though it was twice almost unanimously approved in the lower house; yet, by the combined influence of the "king's friends," and the ecclesiastical lords, it was twice rejected in the upper. On a third attempt, however, the sense of shame, united with the claims of justice, bore down all opposition, and the bill passed into a law. The debate on this occasion was memorable for a most admirable speech, delivered by Dr. Shipley, Bishop of St. Asaph,[1] avowing and maintaining principles, so large and so liberal, that the wise and excellent prelate may almost be said to have anticipated the enlightened views of those more improved times, when the very name and notion

[1] "A great majority of these dissenting clergy, I am told, declare against all human authority in matters of religion. They hold, that no church has a right to impose an article of faith on any other religious community. I believe from my heart that they say true: at least, if they do not, he that can confute them is a much abler man than myself. Now, my Lords, these are men, who deserve our esteem for their science, their literature, their critical study of the Scriptures, and for their excellent writings, either in defending or teaching common Christianity; and, my Lords, they have of late stood forth, almost singly, in defence of the natural, civil, and religious rights of mankind," &c.—*Speech of the Bp. of St. Asaph*, *Works*, vol. ii. p. 238.

of *toleration* is spurned at, as a wrong and an insult—and when into its place has succeeded a principle, more correct in its terms, as well as more just and generous in its meaning and spirit, viz. "the sacred and indefeasible rights of conscience."

About the same period was exhibited another signal proof of the increasing liberality of the times, in the repeal of certain penalties, imposed by the act of William III. to prevent the growth of popery. What these penalties were can hardly be told, in the present day, without horror. Officiating priests were liable to be punished as felons or traitors; a popish heir, educated abroad, forfeited his inheritance; a son, or near relative, being Protestant, might possess himself of the estate belonging to his father, or his near relative, being Papist; and all who received the Catholic faith were deprived of the right of acquiring landed property by purchase. Laws of such extreme injustice and dreadful severity were not often suffered, indeed, by the lenient spirit of the age to be carried into effect; but proud and happy was the day for England when, by the unanimous consent of the king, the senate, and the people, these persecuting statutes were erased from the code of British legislation for ever. Dr. Parr, in the joy of his heart, hailed this as the first act, in the reign of George III., of that justice which had been so long and so deservedly due to the patience, the sincerity, and the loyalty of "his Catholic fellow Christians and fellow subjects"—

"sacred and venerable names"[1]—under which he ever delighted to consider them, and speak of them.[2]

In consequence of this relaxation of the laws against popery, it is well known that serious tumults took place in Scotland, followed, in June, 1780, by the dreadful riots in London, which seemed at one time to threaten destruction to the whole city. These, however, were never regarded as the result of any thing like general disapprobation, called forth by the late act, but merely as violent ebullitions of fanatic zeal, such as are always to be found in the lower and more ignorant classes of the community. The leader of these mad intolerants, Lord George Gordon—himself scarcely a man of sane mind—was afterwards brought to trial on a charge of high-treason; and it was on this occasion that the late Lord Erskine exhibited the genius and the eloquence, which were still more conspicuously displayed on several subsequent occasions, important, in a high degree, not only to the safety of individuals, but to the dearest interests of the nation. The present charge rested on the principle of constructive treason; and so effectually did the spirited and powerful advocate plead against that odious and dangerous principle, that the accused, guilty though he may have been of other crimes, was declared not guilty of this.—

[1] Letter from Irenopolis, p. 1.

[2] "Why do the Romanists and Protestants revile each other? My prayer is, that God may bless both. S. P."—*Bibl. Parr.* p. 681.

From that time Lord Erskine became the object of Dr. Parr's high admiration: he was ever eager to cultivate his good opinion and his friendly regard; and never spoke of him but with almost enthusiastic love and veneration.

On the subject of the claims of Catholics, to a still more complete toleration, Dr. Parr thus explains his sentiments:

"In the present condition of the world, that restless and relentless temper, which once actuated the members of the Church of Rome, is visibly assuaged: a spirit of inquiry has imperceptibly in speculative points produced a spirit of moderation; and few, if any, of the practical mischiefs, which popery might formerly have brought down upon us, are any longer to be dreaded. Gladly therefore should I hail the day, in which the religious tenets of the Roman Catholics should not be permitted to obstruct the full recovery of their civil rights; and in which the Church of England, providing at once for its own interest and its own honour, should display to every other church a glorious example "of holding the faith, in the unity of the spirit and the bond of peace."[1]

[1] Fox's Characters, vol. ii. p. 630.

CHAPTER XII.

1779—1786.

Dr. Parr at Norwich—Account concluded—His deep interest in the political events of the times—Termination of Lord North's administration—The Rockingham—succeeded by the Shelburne administration—Coalition ministry—Commencement of the Pitt administration—Death of Dr. Johnson—Dr. Parr's friendly intercourse with him—Comparison between them—Interview of Dr. Priestley with Dr. Johnson—Inscription for Dr. Johnson's monument—Intended memoirs of his life.

THE years 1782 and 1783 were distinguished by extraordinary and important events, in the political annals of England. Early in March of the former year, the long and disastrous career of Lord North's administration terminated in his forced resignation, to the great joy of the whole country: and that joy was raised still higher, by the formation of a Whig ministry under the happy auspices of the Marquis of Rockingham. But so early as the month of July following, the public hopes, which had been greatly excited, suffered a mournful disappointment, by the death of that upright and patriotic nobleman; followed by the disunion of the Whigs, in consequence of the disingenuous conduct of Lord Shelburne, who accepted the premiership without the smallest communication with his colleagues. Mr. Fox, Mr. Burke, and their friends resigned; and the Shelburne administration, including the celebrated William Pitt, was formed.

It may easily be supposed that, if Dr. Parr shared in the general exultation which the former of these events created, that exulting joy was changed by the latter into the deepest sorrow. In a well-known and very extraordinary publication,[1] which soon afterwards appeared, he thus with sarcastic severity exposes and censures the new minister, to whom he applies the Grecian name of *Doson*, because more ready to give than to keep promises.

"The anxious and amiable solicitude of Lælius had obtained for him the good-will and affection of all parties. Doson was, therefore, aware that the death of this excellent man would leave a clear and unobstructed field before him. All the faculties of his fruitful soul were exerted; and he finally determined, either to enjoy the glorious success of artifice, or to incur certain ruin. Rejecting, therefore, all communication with his former associates, who might develope his projects, or strenuously resist his ambition, he made "a certain one"[2] his confederate in the administration of affairs."[3]

Under the Shelburne administration, peace was restored; and come from what quarter it might, to a nation degraded, dispirited, and exhausted, peace was a precious boon: of which even the terms were perhaps as good as, under all circumstances, could have been expected. The Commons' House, however, passed a vote of disapprobation; and the Shelburne administration was at an end.

[1] Preface to Bellendenus. [2] Marquis of Rockingham. [3] Mr. Pitt. Præf. ad Bell. p. 49. Belsc's Trans. p. 106.

"Then succeeded that wonderful phenomenon in the political world—the Coalition ministry; which instantly called forth one general, simultaneous, indescribable burst of mingled astonishment and indignation, from one extremity of the kingdom even to the other. "What a monstrous coalition!" was the universal cry. "The friends associated with the oppressors of America!" and, "The lofty assertors of prerogative united with the worshippers of the majesty of the people!"—Yet even that measure, apparently so abhorrent from all principle and so insulting to all decency, with the zeal of a partisan, Dr. Parr thus unreservedly approves and strenuously defends;

"Whatever objection may have been pointed against the coalition, and however frequently echoed by the tongues of unprincipled men, it will never fix an impression either on Fox or North, forcible enough, to make them repent of having buried their former enmities in oblivion. If their sentiments have in some instances submitted to change, they still defy the imputation of inconstancy. When the state had in a manner expired, from the effects of a calamitous and fatal war; they considered with the cool deliberation of reason, not only what was expedient for the public good, but what was most becoming and honourable for themselves. They were of opinion, that the wounds of the late war could then only be healed, when a solid consistent union of all the virtuous could be effected, even by violent means, from the various sentiments and prejudices of a divided and distracted nation. They failed in their object,

not from any fault of their own, but from their own ideas of duty, and the peculiar circumstances of the state.

Whether or not the praise of pure and patriotic motive be justly attributed to the noble Lord, few will deny it to the illustrious commoner; the whole tenour of whose conduct has amply redeemed this one great error of his political life, by which he lost, so as never completely to regain it, the public confidence. It is needless to add, that an administration, formed in defiance of public opinion, could not stand. The famous India bill was the rock on which it struck; but on which, under other circumstances, it would not have foundered. That bill was chiefly objectionable, in taking away from the East India Company the uncontrolled management of their commercial affairs; in other respects it might challenge a comparison with the rival bill—which owed its success rather to happier fortune than to superior merit. The great plan of Indian policy, proposed by Mr. Fox, is thus approved and defended by Dr. Parr:[1]

"To those who are vehemently angry with Mr. Fox for proposing some novel experiments in an affair, and on an occasion altogether without precedent, I answer in the words of Canuleius—'Will no circumstances justify innovations? and must those things which have utility for their object not be done, because they have never been done before?'—It is ordained by nature that they, who address themselves to the favour of the

[1] Præf. ad Bell. p. 42. Beloe's Trans. p. 92.

multitude, generally secure it; whilst those, who are endued with greater wisdom, are often listened to with reluctance and disapprobation. In that great change, to which we allude, we cannot but acknowledge that the occasion of exciting odium presented itself. Yet I am well persuaded that they who wished to counteract the dangerous tendency of Asiatic wealth, consulted both for the good and for the glory of their country. We may safely apply to them the words of Claudius—'Though they acted in opposition to popular prejudice, neither their words nor their actions were inimical to public utility.'[1]

After the defeat of the coalition ministry, commenced that administration which so long afterwards maintained its existence, under the auspices of Mr. Pitt—growing in power and flourishing in vigour during an eventful period; but exerting that power and that vigour, in many important respects, most unfavourably to the dearest rights and best interests of the nation. On this occasion, Dr. Parr thus expresses the deep concern, which penetrated and distressed his mind.

"It is irksome, it is painful, to speak of that mad delusion which, attaching itself to the passions of a restless public, employed the basest means to remove from their rank and station three such great and illustrious characters, as Burke, North, and Fox: a delusion which thus deprived the commonwealth of its truest protection and highest ornament. My mind is at this moment oppressed

[1] Præf. ad Bell. p. 40. Beloe's Trans. p. 85.

with anguish, to recollect how the undivided care of the government was intrusted, not to such persons as I have been describing, but to men, young, new and inexperienced; who, confiding in their numbers, took violent possession of a citadel erected for the noblest purposes. That a mean and malignant multitude persecuted with such incessant bitterness, citizens of known integrity and senators of distinguished wisdom, cannot fail of exciting the wonder of posterity, as it justifies the ridicule of their opponents."[1]

Such were the sentiments of Dr. Parr on the political events, which occurred, during the period of his residence at Norwich. They were not such opinions, he was aware, as would be likely to open before him a path to the honours and rewards of his profession. "It has ever been my rule of conduct," says he, "to follow the impulse of my judgment and my conscience, without any regard to the praise or the censure of others."[2] This is, indeed, the principle of a great and a good mind; but it is not the maxim which must be adopted by him, who aspires to the high dignities and rich endowments of the church. These, alas! have hitherto been most commonly bestowed, not as the reward of learning or piety and virtue, but as the recompense of past, or the bribe of future, political subserviency.

Among the public events of this period—so strongly was the public feeling excited by it—

[1] Præf. ad Pell. p. 15. Beloe's Trans. p. 33.
[2] Præf. ad. Bell. p. 57. Beloe's Trans. p. 124.

may be placed the death of the celebrated Dr Johnson—whose fame for extent and variety of learning was eclipsed only by the superior splendour, which will for ever irradiate his name, from his successful cultivation of the language, and his numerous and important contributions to the literature, of his country. He was deeply impressed, from his youthful days, with a sincere and solemn sense of religion, and was guided in his actions by the strictest rules of moral conduct, though not, it should seem, without some sad deviations from it.[1] He was devoted through life to the pursuits of knowledge, and was almost constantly employed in rendering important services to learning and virtue. He was revered, and, to a certain degree, beloved by those whom he admitted into the intimacies of acquaintance or friendship, among whom were many of the most distinguished men of his time; and was courted and caressed by all the great, the wise, and the good, who could in any way obtain access to him. Though he suffered much, in his earlier years, from the inconveniencies of poverty, sometimes almost pining from absolute want; yet he afterwards rose to circumstances of easy and honourable independence. But with all these sources of elevation and enjoyment, it is lamentable to think that, from a certain constitutional melancholy, he was incapable of estimating at its real worth, or of enjoying in its just degree, the happiness, which even this imperfect state affords; and was unable to look for-

[1] See Boswell's Life of Johnson, vol. i. p. 144, and vol. iv. p. 437.

ward, with much cheering hope, to that higher state of being, which reason encourages, and revelation warrants us, to expect. If, however, his views of life were gloomy, and his anticipating views of death and eternity were too often dreadful; it is some relief to be assured that, as the event of dissolution drew near, his terrifying apprehensions gradually gave way to the influence of religious sentiment; and that he submitted, at length, with pious resignation, to the common lot of humanity. He expired, amidst the deep regrets and the grateful remembrances of the nation, Dec. 15, 1784, in the 75th year of his age.

It must have been at an early period of life that Dr. Parr was introduced to the personal acquaintance of Dr. Johnson; and it is probable that, during his residence at Harrow and Stanmore, interviews were not unfrequent between these two extraordinary men; of whom, it has been often said, that they bore a strong resemblance to each other in person, in manner, in strength of intellect, in variety of knowledge, and in powers of conversation.

As to personal resemblance—this probably consisted chiefly in size and figure, though somewhat perhaps also in the air and attitude, and a little too in the bold contour and oblique position of the head; but not at all in the features or the expression of the face. Dr. Johnson is said to have had a cast of countenance like that of an ancient statue; yet it has always been described[1] as peculiarly hard

[1] Boswell, Piozzi, Malone, &c.

and rugged; uncouthly marked with scars and cramps; almost constantly shaded with gloom, or soured with ill humour; even to the view of familiar acquaintances, displeasing; and to the eye of the stranger, strongly repulsive. But, in Dr. Parr, the features of countenance, though somewhat broad and harsh, were yet upon the whole agreeable; and the general expression, especially that of his fine grey eyes, thickly overshaded with bushy eyebrows, whilst indicating the energy of powerful intellect, exhibited at the same time much of the soft serenity, and the smiling complacency, which a mind at ease with itself, and a spirit glowing with the warm feelings of benevolence, seldom fail to impart. It was only when he was annoyed by rude intrusion, or when provoked by unreasonable opposition, that his countenance assumed the look of stern severity, or the scowl of angry displeasure, which has been sometimes represented as its natural or usual character.

With respect to the second great point of comparison—beyond all doubt the praise of superiority is due to Dr. Johnson, in native force and gigantic vigour of intellect; and the still higher praise of greater and more successful exertions, directed to the entertainment and instruction of mankind, in all the most pleasing, elegant, and useful departments of literature. But it must be admitted, on the other hand, that for various, extensive, accurate and profound erudition, Dr. Parr is entitled to claim the precedence; and, instead of a comparison, an almost perfect contrast might be drawn, between the low superstition, the weak prejudices, and the

contemptible bigotry, by which the mind of the former was narrowed and degraded, and the large and enlightened views, and the just and generous sentiments, by which the mind of the latter was expanded and exalted.

If it be thought that in both these great men there was too much impetuosity and irritability of temper, and if it be said that both were too dictatorial in delivering their opinions, and too impatient in bearing contradiction from others; yet it must be acknowledged that nothing could be more opposite than the petulance, the moroseness, the intolerance, the arrogance, sometimes approaching to insolence, so frequent in Johnson, and the cheerfulness, the sprightliness, the good humour, the kind and courteous manner so habitual in Parr. It is probable that Johnson was feared more than he was loved, even by his intimate friends; it is certain that Parr possessed, in a wonderful degree, the power of attracting to himself the hearts of others; and of blending with the respect which his talents and acquirements commanded, a large portion of that affectionate regard which pleasing and amiable qualities only can inspire. Johnson has been characterised as a "tremendous companion;" but Parr may be truly described as a kind, condescending, engaging associate, in whose presence every one felt himself easy and happy; whose displeasure nothing could seriously provoke but conceited ignorance, and intolerant bigotry, low cunning and base apostacy.

[1] —— καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων. Hom. Od.

Of Dr. Parr's colloquial powers, let the reader take the account of a celebrated female writer, given in a letter to a friend, after having been honoured by him with a visit of two days at Wellesbourne.

"I was prepared to expect extraordinary powers of conversation, but they exceeded every description I had received of them. He is styled the Johnson of the present day. In strength of thought, in promptness and plenteousness of allusion, in wit and humour, in that high-coloured eloquence, which results from poetic imagination, there is a very striking similarity to the departed despot. That, when irritated, he can chastise, with the same overwhelming force, I can believe; but unprovoked, Dr. Parr is wholly free from the caustic acrimony of that splenetic being. Benign rays of ingenuous urbanity dart in his smile, and from beneath the sable shade of his large and masking eyebrows, and from the fine orbs they overhang. The characters he draws of distinguished people, and of such of his friends whose talents, though not yet emerged, are considerable, are given with a free, discriminating, and masterly power, and with general independence of party prejudices. If he throws into the deepest shade the vices of those, whose heart he thinks corrupt, his spirit luxuriates in placing the virtues and abilities of those he esteems, in the fairest and the fullest lights; a gratification which the gloomy Johnson seldom if ever knew."

Another point, rather indeed of contrast than

Miss Sewaid's Letters.

comparison, is so important, that it ought not to be passed without distinct notice. According to the confession of all his friends and biographers,[1] Dr. Johnson too often allowed himself to play the part of the ingenious sophist, or the subtle disputant; taking up all questions indifferently; maintaining the right side and the wrong, with equal warmth and equal pertinacity; so eager for superiority, and so ardent for victory, in every contest, as to bear down his opponent, without the least regard to truth, fairness, or decency. Thus, it was impossible to determine, even when the great moralist appeared most serious in delivering, and most vehement in asserting, an opinion, whether he was speaking from the sincere convictions of his mind, or merely talking for the pleasure of contradicting others, or of exhibiting before them his intellectual prowess and his logical dexterity.

From this lamentable error, into which men of talents and eloquence are too easily betrayed, the writer feels much satisfaction in recording that Dr. Parr was entirely exempt; and though he would sometimes, perhaps improperly, conceal, yet never was he known to belie, his real sentiments. With all his powers of conversation, and all his love of display, he was conscientiously careful to assert no fact, which he did not believe, at the time, and to advance no opinion, which he did not sincerely adopt. The too common practice of embellishing truth with fiction, or of resorting, in the defence of it, to artifice and misrepre-

[1] Boswell, Piozzi, Towers, &c.

sentation, he utterly abjured. Even fair advantages he would often forbear to press against a feeble adversary; and he ever regarded with scorn that mode of disputation, which logicians call *argumentum ad ignorantiam*.

It still remains to be said of the two great intellectual luminaries, so often brought into comparison, that they were both capable, perhaps in an equal degree, of the fond attachments of friendship; that both were deeply touched with compassionate feeling for the distress, and with benevolent sympathy in the happiness of others; and that both were ever delighted in the performance of acts of humanity and kindness towards those, whether friends or strangers, who solicited or needed them.

That Dr. Parr obtained, at an early period, a place in the good opinion of Dr. Johnson, appears from the circumstance, that to his powerful recommendation, Dr. Parr was chiefly indebted for his appointment to the mastership of the Norwich Grammar School. Indeed he has often been heard to speak of their friendly interviews, even before that time; of which one instance occurs to the writer's recollection. This was in 1777, when Bishop Pearce's "Commentary, with Notes, on the Four Gospels," was published, to which the well-known "Dedication," written by Dr. Johnson, was prefixed. Calling soon afterwards upon him, Dr. Parr mentioned that he had been reading, with great delight, his dedication to the king.—"My dedication!" exclaimed Dr. Johnson; "how do you know it is mine?" "For two reasons,"

replied Dr. Parr: "the first, because it is worthy of you; the second, because you only could write it."

On another occasion, being in private with Dr. Johnson, as he loved to relate, the great principles of civil rights and liberties became the subject of discussion; when the advocate of arbitrary maxims of government avowed sentiments very different from those which he had publicly maintained in his writings—such as are far more worthy of an enlightened philosopher and a free-born Englishman. Alluding to that conversation, Dr. Parr used to say, expressing himself, in his own strong language, "If ever man talked rebelliously, that man was Sam. Johnson."—"But," added he, with an arch leer and significant nod, "he was not then writing a book."

The following is Mr. Boswell's account, so often referred to, of an interview which took place between Dr. Johnson and Dr. Parr, some time in 1780.

"Having spent an evening at Mr. Langton's with the Rev. Dr. Parr, he was much pleased with the company of that learned gentleman; and he afterwards said to Mr. Langton, "Sir, I am obliged to you for having asked me this evening. Parr is a fair man. I do not know when I have had an occasion of such free controversy. It is remarkable how much of a man's life may pass without meeting with any instance of this kind of open discussion."[1]

[1] Boswell's account, as Dr. Parr always said, is, in one instance incorrect, and in another imperfect. For this was by no means his first introduction to Dr. Johnson, as the account

"I remember that interview well," said Dr. Parr —with great vehemence—when once reminded of it; "I gave him no quarter. The subject of our dispute was the liberty of the press. Dr. Johnson was very great. Whilst he was arguing, I observed that he stamped. Upon this, I stamped. Dr. Johnson said, Why did you stamp, Dr. Parr?—I replied, Because you stamped; and I was resolved not to give you the advantage even of a *stamp* in the argument."[1]

The great delight with which, on all occasions that offered, Dr. Parr sought and maintained a friendly intercourse with the dissenting clergy, has already been distinctly noticed. Much clamorous objection having been raised against this part of his conduct, particularly as it respected his personal acquaintance with the highly distinguished, but greatly injured, Dr. Priestley; in a public vin-

seems to represent; and it omits all mention of some expressions which were uttered by Dr. Johnson of dislike to Dr. Parr, as an ardent and inflexible Whig; and which, whilst they discovered the narrow views and the intolerant spirit of the great Tory, bore honourable testimony, as Dr. Parr thought, to the firmness and the intrepidity with which he had asserted his own principles, even in the presence of so fierce and so powerful an opponent. "What pity," exclaimed Johnson, "that such a man and such a scholar as Parr should be a Whig!"[1] Something like the same littleness of spirit betrays itself, it may be recollected, in the concluding words of Johnson's life of Watts: "Happy will be the reader, whose mind is disposed by his verses, or his prose, to imitate him in all but his non-conformity, to copy his benevolence to man, and his reverence to God."

[1] "Dr. Parr is allowed to have been the only man, who brought equal forces with Dr. Johnson into the field of argument, equal strength of native talent, equal learning, equal eloquence, equal wit, and equal effrontery. The day is re-

dication of himself, among other considerations, he stated and asserted the following fact—that "Dr. Johnson himself endured, and almost solicited, an interview with Dr. Priestley." The assertion was regarded as a gross imputation upon the character of Dr. Johnson by his biographer, Mr. Boswell, who publicly and peremptorily denied the truth of it. The denial speedily called forth a reply from Dr. Parr, in a letter to the editor of the Gentleman's Magazine;[1] in which he repeated his assertion, and produced the most convincing evidence in its support, principally from the testimony of Mr. Rogers the poet, and Dr. Edward Johnstone of Birmingham. Mr. Boswell, however, remained unconvinced, and threatened a rejoinder; but his intention was frustrated by his death. There are few readers of these pages, it is apprehended, who will not be fully satisfied by the following short and simple statement from Dr. Priestley himself. Referring to the false report, much circulated at that time, that Dr. Johnson, at Oxford, left a company upon Dr. Priestley's being introduced into it, he says—"We were never, in fact, at Oxford at the same time; and the only interview I ever had with him, was at Mr. Paradise's, where we dined together, at his own request. He was particularly civil to me; and promised to call upon me the next time he should go to Birmingham."[2]

corded, in which they measured their lances as chieftains of the Whig and Tory party. Never, it is said, was known such intellectual gladiatorship."—*Miss Seward's Letters.*

[1] Vol. lxv. p. 1179.

[2] Priestley's "Appeal to the Public," &c. part 2. p. 103.

When it was determined to erect a monument, in St. Paul's Cathedral, to the honour of one of the great scholars and the greatest English writer of his age, the task of composing the inscription was assigned, by the public wish and voice, to Dr. Parr; who, however, on its first proposal, shrunk with awe from the arduous undertaking. In writing to a friend, he thus expresses himself: "I must leave this mighty task to some hardier and some abler hand. The variety and the splendour of Johnson's attainments, the peculiarity of his character, his private virtues, and his literary publications, fill me with confusion and dismay, when I reflect on the confined and difficult species of composition in which alone they can be expressed on his monument."

Afterwards, however, repeated solicitations prevailed; and the difficult, as well as important task was undertaken by him; though, in the execution of it, he complained that its difficulties were increased, by the improper interference and the unreasonable objections of others. One expression in particular—"poetæ probabili"—though strictly classical, and, as he thought, exactly appropriate, he was obliged to reject, in deference to the opinion of Johnson's admirers, who deemed it not sufficiently laudatory; and to substitute, instead of it, another more satisfactory to them, but injurious, in the opinion of many critics and in his own, to the effect of the whole composition. "The blockheads," said he, "made me spoil my epitaph;" appealing, at the same time, in support of his opinion, to the authority of several great scholars; and among others, to Sir Wm. Scott, the present

Lord Stowell, of whose deep learning, sound judgment, and exquisite taste, he held the highest opinion; and whom he has himself characterised in his favourite language, as *τοῦ βαθύφρονος καὶ στόφρονος*.[1]

It is well known, that Dr. Parr, at one time, had formed the serious intention of writing the life of Dr. Johnson; and had not only arranged the plan, but had entered on the execution of the work. Of this he often spoke to his friends. "If I had continued it," said he, on one occasion, "it would have been the best work I ever wrote. I should have related not only every thing important about Dr. Johnson, but many things about the men who flourished at the same time;" adding, with an expression of sly humour, "taking care to display my own learning."—"Dr. Johnson," he said, "was an admirable scholar; and would have had high reputation for mere learning, if his reputation for intellect and eloquence had not overshadowed it: the classical scholar was forgotten in the great original contributor to the literature of his country."[2]

On another occasion, speaking on the same subject—"I once intended to write *Johnson's Life*; and I had read through three shelves of books to prepare myself for it. It would have contained a view of the literature of Europe:" and—making an apology for the proud consciousness which he felt of his own ability—"if I had written it," continued he, "it would have been the third most learned work that has ever yet ap-

[1] Spital Sermon, notes, p. 111.

[2] Blackwood's Magazine, Oct. 1825. See App. No. II.

peared." To explain himself, he afterwards added, "The most learned work ever published, I consider Bentley "on the Epistles of Phalaris;" the next, Salmasius on the Hellenistic language.'

On a third occasion, describing the nature of his intended work, and alluding to Boswell's Life of Johnson, he said, "Mine should have been, not the droppings of his lips, but the history of his mind."[2]

[1] "*Salmasii de Hellenistica Commentarius.* In point of curious learning, I assign to this book the next place to Bentley upon Phalaris. S. P."—*Bibl. Parr.* p. 699.—Being once asked how it could be that Salmasius should appear so great in one of his works, and so little in another—his defence of the Stuarts in answer to Milton?—Dr. Parr replied, "He then wrote as a hireling; he was not interested in the cause."

[2] "The following useful, and some of them scarce, books, from *Falster* to *Colomesius* (34 in number), were, many years ago, read, and laid by in a particular part of Dr. Parr's library, for the special purpose of being used by him, when he intended, upon a very large scale, to write the life of Dr. Johnson. He meant also to employ the letters of learned men to a great extent; the writings of Bembo, Politian, and other Italian scholars; the Parrhasiana of Le Clerc, with the Poggiana, Casauboniana, &c.; the Polyhistor of Mornofius, and one of his critical works; various writings upon criticism, and *De Ratione Studiorum;* some parts of Scioppius, D. Heinsius, and Salmasius *De Lingua Hellenistica;* with some critical works of H. Stephens; the *Opuscula Theologica et Philologica* of Ernesti; some *Academica Opera* of Heyne; Placcius *De Scriptoribus Anonymis;* and various other works, critical or historical, mentioned in this catalogue. He just now remembers the *Aristarchus* of Vossius; a work of Maussacus, subjoined to the edition of Harpocration, entitled *Historia Rei Criticæ*, and Jonsius *De Vitis Philosophorum.* He will ever have to lament that, amidst his cares, his sorrows, and his wants, he did not write the life of his learned and revered friend."—*Bibl. Parr.*

CHAPTER XIII.

A. D. 1780—1782.

Dr. Parr's first publications — Sermon delivered in Norwich Cathedral, on Christmas-day—First Discourse on Education, preached in behalf of the Norwich Charity-schools—Second Discourse—A Fast Sermon.

The earliest, and, if the present writer might venture to give his opinion, he would almost venture to add, the best of Dr. Parr's publications, were two sermons, which appeared in 1780. They were printed together, though the subjects are not connected. They are rather argumentative than declamatory. The style is clear, rich, and nervous; often ornamented, and sometimes rising into a high strain of fervid and impressive eloquence. Whilst, however, it displays the excellencies, it discovers also the faults of Dr. Parr's composition; especially in the want of variety, and in the excessive use of antithesis.

Of these two discourses, the former, from Gal. iv. 4.—preached in the cathedral at Norwich, on Christmas-day, 1779—offers a full and forcible reply to the objection urged against Christianity, founded on the three following circumstances—its late appearance, its partial propagation, and its imperfect efficacy. The questions bearing on these several points are clearly stated; the argument is closely and ably conducted; and the conclusions are, in every instance, fairly drawn and powerfully enforced.

The discourse opens with some general observations, chiefly taken from Butler's Analogy; tending to show that the partial dispensation of Christianity is a circumstance, exactly accordant to the unequal distribution of good and evil throughout the whole system of creation; and that it is, therefore, no more an objection to the truth of revelation in the one case, than it is to the doctrine of providence in the other.

Proceeding from general remarks to the more particular examination of the objections proposed, the preacher first considers that which is pointed against the late publication of Christianity. The objection would, indeed, be unanswerable upon the supposition, that this revelation is necessary to the salvation of those to whom it is not made known. But a supposition so strange and so revolting, the preacher is too wise and too pious for a moment to admit. "We do not say," he observes, "for we are neither required nor authorised to say, that Christianity is indispensably necessary to the salvation of those to whom it is not communicated. *They* will assuredly be judged according to the use of *one* talent, to whom it was not the will of God to intrust *more*."

Respecting man's inability to judge of the time, or the degree, in which it may become the Supreme Being to interpose, either for the prevention or the removal of evil, it is observed:

"Why evil exists?—from what fountain it springs?—and through what channels it is conveyed? are questions, about which we are more forward to inquire, than able to decide. Yet, surely,

if the attributes of God can be vindicated, in the permission of vice; that vindication will extend to the *gradual* removal of it. Equally wise, no doubt, though most of them unknown to us, are the reasons, for which evil was suffered to enter into the world, or was checked in its course at one time rather than another."

To show that, according to our best conceptions, there could not well have been a fitter time, than the time actually chosen for the first introduction of Christianity, the preacher takes a slight review of the state of the Jewish and Heathen nations; and, having supported his position by a variety of just and important considerations, he proceeds to the second objection, drawn from the circumstance of partial propagation. Here, he begins with observing; that both this and the former objection presuppose the excellence of the Christian scheme; for, if it be not calculated to correct the morals, and to promote the happiness of mankind, why should we be offended either that it was not more early published, or is not more widely disseminated?

The common way of stating the question respecting the partial distribution of Christian blessings is objected to. "It should not be asked — will God be kind to you, and unkind to another? — but, will he be more kind to you, than he has been to another?"* To the objection thus brought forward, it is answered:—

* Even this way of speaking seems liable to objection. There may be the same kind intention, and the same desire to promote happiness, both in granting and in withholding

"Has not the Deity made a difference between brutes and men? yet he is the wise Creator and Preserver of both. Has he not bestowed upon men the external materials of earthly good, and the internal capacity of using them in different degrees? yet he is the just Governor of all. If, then, intending some of his moral agents for less felicity in another life, he leave them to reason; and, at the same time, confer the aids of revelation upon those who are intended for greater felicity, he is still the righteous Judge of all. And shall our eye be evil, because the eye of our Maker is good?"

In reply to the third objection, taken from the imperfect efficacy of Christianity, it is observed:

"The premises admit that Christianity has been useful, in some degree; the conclusion affirms, that it ought to be rejected, because not so in the highest degree. Apply the same mode of reasoning to other cases. Civilisation has not reached its utmost perfection; and, therefore, we ought to return in haste to a state of barbarism. He that can leap from such premises to such a conclusion, has no right to complain of credulity in his opponents."

The positive good effects of Christianity are

certain advantages, under different circumstances. Why should not the question be stated thus? "May not the Supreme Disposer, without any impeachment of his wisdom and goodness, place some of his creatures higher, and others lower, in the scale of being? and in like manner, may he not grant to some of his creatures, of the same order, more advantages, to others less?"

then distinctly and forcibly pointed out—in diminishing or removing some of the greatest evils in the social and the moral state of man—and in promoting the peace, the order, the improvement, and all the best interests of men and of nations. In this part of his discourse, the language of the preacher breathes the warmth and the energy, in a high degree, of religious gratitude and benevolent joy.

The following passage is quoted to show how early the mind of Dr. Parr was impressed with just and noble sentiments on that most important subject—toleration.

"That spirit must finally give new dignity and new stability to the cause of truth, as it fosters the freedom of inquiry; as it tempers the zeal which darkens knowledge; as it stimulates the industry which acquires it; and, above all, as it enlarges the sphere of charity—that celestial virtue which, in religious concerns, where it claims the pre-eminence, has been too long crampt and depressed, and of which every solitary instance, in times less enlightened, was lamented as a weakness, or condemned as a crime."

The whole subject is summed up and concluded, with great force and great animation, in the following passages:—

"Though God had for many ages delayed the appearance of his Son, he, in the fulness of time, came forth. Though many obstacles have, in our apprehension, impeded the cause of revelation, it has spread itself over no inconsiderable part of the world. Though a variety of causes have ob-

scured its lustre and counteracted its influence, the effects of it have been sufficiently extensive and sufficiently beneficial to interest our attention, to excite our gratitude, and to warrant our faith. The tide of human affairs, which before and after the publication of the Gospel has been secretly controuled by the providence of God, and invariably directed to the known and unknown purposes which he had in view, is, in these later ages, apparently turning in favour of Christianity. Mutually assisting, and assisted by other causes—by the cultivation of polite learning, and the more profound sciences, by experiments in natural philosophy, and researches in moral—by the steady exercise and humane temper of laws—by the liberal and enlarged principles of civil government—the Gospel is making new progress. The expectation of every worthy man may be innocently employed upon the prospect of some happy period, when the belief of our holy religion shall be universal, and its efficacy shall be complete. His efforts may, at least, be laudably exerted in accelerating that momentous event; by which the cavils of unbelievers will be put to silence, and by which the knowledge and the love of God will be deeply fixed in the hearts of all Christians, through all ages, and in all nations."

The other sermon, from Heb. xiii. 16, preached at St. Peter's Mancroft, in behalf of the Norwich Charity Schools, on Good Friday, 1780, is a full and masterly discussion of the question—whether knowledge should be communicated in any consi-

derable degree, to the poor?—a question which has, of late years, so much and so deservedly engaged and fixed the public attention. By taking, in the present and in a succeeding discourse, the affirmative side of the question, Dr. Parr has entitled himself to the honour of being ranked amongst the earliest advocates of popular education; and of those, who have since appeared in support of the same cause, few have stated more clearly the duty, or pressed more cogently the obligation, of opening the sources of knowledge in no scanty measure, to the lower classes of the community; few have anticipated with more benevolent delight, its important effects in the vast increase of individual and social order, virtue, and happiness.

With what sarcastic severity, at the outset of his discourse, does he meet the opposers of public instruction, in the following passage!—

"From what source do their objections rise? Do they spring from real pity to the poor, whom knowledge is said to quicken to a more poignant sense of their misery? or, from real concern for the welfare of the community? which, as some men affirm, is always injured, when the poor presume to feel their wants, and to exert the means of relieving them. No! they rather proceed from the vanity of some, who affect to startle at the difficulties which elude common observation; from the hypocrisy of others, who would disguise their own insensibility to the sufferings of individuals, under the mask of solicitude for the public welfare; and from the selfish pride of more, who wickedly resist every liberal plan of improvement for their infe-

riors, as an invasion of those privileges, which wealth is too apt to arrogate to itself."

It may perhaps be thought difficult for its friends to decide to what extent popular education should be carried? On this point the preacher thus judiciously delivers his opinion:

"That degree of knowledge is far too little, we may say with confidence, when the poor are left in a state of profound ignorance concerning their civil rights, their social and religious duties, and their best interests both in this world and the next. It is too great, when their minds are swollen with insolence and vanity; when their curiosity is sent out upon the wing in quest of the very sublime or the very ornamental parts of learning; when their attention steals away from the occupations on which they depend for their livelihood, and is squandered upon points of trifling and unprofitable amusement. But from evils, so remotely consequential, so faintly probable, experience leaves us little to dread."

The wisdom of communicating even political knowledge to the lower classes is thus maintained:

"Be the abilities of men naturally strong or weak, they are pushed on, by a kind of mechanical impulse, to form some judgment upon public questions, which yet they do not understand in their fullest extent. Unless, therefore, a decision, built upon scanty information be inferior to that which is built upon none, the assistance of education is not employed in vain, where it enables the poor to acquire some few materials for knowledge, and to arrange them with some little degree of ex-

actness. If the wishes of those, who would bar up every avenue to knowledge against the lower and the busier orders of the community, were realised, the greater part of our species would be degraded to the most abject and servile condition; where inquietude might prey upon the vitals of morality, or despondency crush every mental power, by which the man is distinguished from the brute."

How just from any man! how generous from a learned man!—the following sentiments:—

"For my part, I have too much respect for the collective happiness of the human species, to wish for a monopoly of knowledge, in any one profession, or in any one rank of men. So anxious is my concern for the poor, that I would not, without the most urgent necessity, expose them even to the possibility of suffering in their faith, in their morals, and in their rights, from the artifices of men, who, if they did not mean to abuse knowledge, would hardly wish to engross it."

With one extract more, on the necessity and importance of religious instruction, the account of this admirable discourse must close:—

"That religion, in which the young man should be educated, is in all respects accommodated to his situation in life. The doctrines of it will preserve him from the extravagances of fanaticism, and the terrors of superstition, to which the poor are particularly exposed. The precepts of it tend to convert that churlishness of disposition, so frequently imputed to the lower orders, into an instrument of every stemer virtue—of perseverance in labour, of

resolution amidst dangers, of hardiness under adversity. The promises of it will support him under the pressure of many secret afflictions, which the rich seldom discover, and sometimes cannot relieve. Taught by this religion to look up from his earthly benefactor, to a more gracious Benefactor in heaven, he is kept steady in the paths of virtue; and by that steadiness, the interests of the community, and the happiness of the individual, are, in the most effectual manner, secured and promoted."

This first discourse on education was followed, in 1782, by a second and a still larger discourse on the same subject, which contains remarks on the best modes of instruction, with a view chiefly to the lower orders; but applicable, in a considerable degree, to the case of all. It is a discourse of no common excellence; and, if it cannot be said that the author has advanced much that is absolutely new, yet it must be acknowledged that he has pursued his subject into all its various ramifications, and entered into all its practical details, with great acuteness and great accuracy. Its undue length, as a pulpit-oration, cannot be urged as an objection to the perusal of it by the reader at his own leisure.

The discourse, of which the text is, Prov. xxii. 6, opens with some remarks on proverbial writings, in general, and on the Proverbs of Solomon in particular. They are just and ingenious; and the only objection to them is, that they are not necessary to the subject; and that they lengthen a discourse, which would be too long without them.

After having noticed and reprobated the opinions of Rousseau and Mandeville, who both assert, though for different reasons, that education is more injurious than beneficial; the preacher proposes the following division of his subject; 1st, The efficacy of education; 2d, The general objects of it; 3d, The particular case of charity schools.

Under the first head, among other important remarks, occur the following, in which it is easy to trace the principles of philosophical necessity, guiding and influencing the views of the writer:

"When persons have been trained up in a constant and sincere regard to their religious and social duties, sensibility in time anticipates the suggestions of reason, and passion faintly resists the dictate of conscience; the general course of life is almost mechanically exact; our best volitions are formed without anxious deliberations; and our best deeds are performed without painful effort."

The following reflections, on the seeming inefficacy, but real advantage, of early education, are excellent:

"The good seed, though oppressed, is not totally destroyed. The blossoms are partially nipped, but the soundness of the soil yet remains. Even the first approaches, which persons virtuously educated, make to guilt, are attended with a shame and a compunction, to which men of gross ignorance are utterly callous; and when the heat of youth has, in some measure, spent itself, Reason gradually resumes her seat; and Religion, in a voice which cannot but be heard, reasserts her violated rights."

The general advantages of education are admirably summed up in the following passage, in which the classical reader will recognise an imitation of a well-known and much-admired sentence of Cicero:[1]

"To our boyhood, wise and virtuous education gives that sweet simplicity and innocence, which melts every serious beholder into affection, and relieves even the savage heart with a momentary feeling of honest approbation. In our youth, it inspires us with such a fine sense of decorum, as makes us shrink from folly with scorn, and from vice with loathing; and it animates us, at the same time, with that unwearied activity of mind, which struggles with every difficulty, and triumphs over every danger. Our manhood it distinguishes by that firmness and dignity of thinking, which exalts us from one degree of excellence to another; which causes us to start at the smallest deviation from moral rectitude, and impels us to recover from the shock, by the instantaneous and determined exertion of our whole strength. To old age, which is itself the fruit of a well-spent life, it gives a serenity of mind, which the world can neither bestow, nor take away—a deep and sincere love of virtue, which finds a pure and perpetual source of pleasure in the effects it has wrought on the temper and manners of our friends and our children—a comfortable remembrance of habitual well-doing, which alone can endear to us the days that are passed, and will return no more, or enable us to

[1] Hæc, studia adolescentiam alunt, &c. Cic. *Orat. pro Archia Poetæ.*

look on to the approach of an unknown world, without solicitude and without dismay."

Treating, under the second head, of the great objects of moral education, the preacher insists earnestly on the importance of inculcating the government of the passions—the sense of shame—the love of truth—habits of diligence—and a filial reverence of the Deity. On all these topics, many wise reflections are offered, to guide the judgment, and many useful rules are proposed, to direct the practice.

In stating, under the third head, his particular remarks, applicable to charity-schools, Dr. Parr again appears as the enlightened and zealous advocate of popular education; and recapitulates and urges anew many of the arguments, which he had before advanced in its favour. He maintains, by strong reasoning, clothed in forcible language, the importance of charity-schools in general, and bestows great praise upon those of Norwich in particular; in which some wise and well-considered plans seem to have been adopted, and vigorously and successfully pursued. Towards the close of his discourse, he enters, rather fully, into the consideration of female education, as it respects more especially the lower classes in the social order. Here he displays the same enlarged and enlightened views, as in every other part of his great subject; and warmly applauds the extended plans of mental and moral cultivation, which are adapted to a more improved state of human society, and which cannot fail, in their happy results, to give greater usefulness and consequence to the female charac-

ter in every condition of life, without impairing its amiable qualities, or diminishing its pleasing attractions.

The following is the solemn and dignified conclusion of the whole discourse:

"It remains for me to address you with the solemnity of a preacher, who is speaking in the presence of his God, upon measures of which that God approves, and with the earnestness of a fellow-creature, whose face upon any similar occasion you will hereafter see no more. I therefore appeal to your humanity, this last time, for the sake of those innocent children, who now stand before you; and I make that appeal in the name of Jesus Christ, who died to save both you and them. I exhort you, upon every principle of social utility and religious obligation, not to be weary in well-doing. I pour forth my unfeigned thanks to Almighty God for the charitable disposition, with which he has hitherto inspired you, and for the numerous benefits, which have already resulted from your pious endeavours. I conclude with my fervent prayer, that these children may never depart from the way, in which they should go; and that their successors, who in future ages shall be trained up by the followers of your venerable example, may ever continue in habits of diligence in their callings, of peace and sobriety in their families, and of gratitude to their benefactors; or, to speak in other and better words, that they may live in a state of constant preparation for the tribunal of that Being, who once appeared upon earth, "to preach his gospel to the poor;" and who will assuredly exalt

both them and their protectors to everlasting glory in the kingdom of his Father."

To the second discourse on education a considerable number of notes is added, learned, elegant, and admirably adapted to the purposes of pleasing or useful illustration, for which they are intended.

A fourth sermon, published at Norwich, still remains to be noticed. It is entitled "A Discourse on the late Fast, by Phileleutheros Norfolciensis," 1781. Of this, which the author himself pronounced to be his best composition, the present writer regrets that he has not been able to procure a sight. The whole impression, consisting of 450 copies, was sold within two months after its first appearance; and it is now a work of extraordinary rarity. On the writer's application to the executors of Dr. Parr's will, for permission to peruse their copy, it was instantly and kindly granted by Dr. J. Johnstone; but it was afterwards refused by his co-executor, the Rev. John Lines, rector of Elmley Lovett. To that refusal—in which it may be thought hard to discover the liberality of the scholar, or the courtesy of the gentleman—the reader of these pages must impute whatever disappointment he may feel in receiving, instead of a more full account, the following concise report from the Monthly Review:[1]

"This is by far the most masterly discourse, which has been published, on the late occasion. A vein of deep philosophical reasoning and political

[1] Vol. lxv. p. 319. O. S.

speculation runs through it, and renders it more calculated for the closet than the pulpit; more fit to be read by the judicious, than to be heard by a common assembly. Sometimes, indeed, the author rises into declamation; that species of declamation which, while it rouses the imagination, does not offend the judgment; but, supported by good sense, and animated by elegant language, equally affects the heart and convinces the understanding."

"The chief design of this discourse is, to correct false and delusive opinions respecting the nature and extent of divine judgments; to prove that government is the medium through which the Deity conveys punishment to a wicked and reward to a righteous people; and that between the misfortunes and the demerits of a nation there is always an intimate connexion, yea, ultimately, an exact proportion."[1]

[1] "'Bishop Beadon's Sermon before the Lords, 1793.' I suspect that before writing this sermon he had been busy with 'Phileleutheros Norfolciensis.' S. P."—*Bibl. Parr.* p. 573.

CHAPTER XIV.

A. D. 1786—1789.

Dr. Parr's settlement at Hatton—His parsonage-house—His library—Catalogue of his books—His plan of private tuition—His attention to his pastoral duties—His appointment to a prebend in St. Paul's—Exchange of Hatton curacy for Waddenhoe rectory.

After remaining nearly seven years at Norwich, Dr. Parr was induced to think of once more changing the place of his abode; and having maturely weighed all circumstances, he finally determined, towards the close of 1785, to remove from that city, and to fix his residence at Hatton, of which parish he had been appointed the perpetual curate some time before. He was led to adopt this resolution principally with the view of relinquishing his laborious occupation, as the head of a public school, from which he had derived no adequate pecuniary recompense; and of adopting, instead of it, the plan of private tuition, from which it was his hope to obtain equal or greater remuneration, at a less expense of time and exertion.

With what satisfaction he had passed so many years of his life at Norwich, and with what reluctance he now withdrew from it, may be inferred from the following passage, which occurs towards the close of his second "Discourse on Education." "From my arduous employment among you as an instructor of youth, I thought it incumbent upon me not to treat the great subject of instruction itself, in a light or shallow manner; and from my

unshaken attachment to the best interests of a city, in which I have lived, let me hope, without dishonour, and which I shall not leave without regret, I am sincerely happy in this opportunity of bearing a most open and most decided testimony to the wisdom of your regulations and the rectitude of your motives."[1]

It was always, indeed, a source of pleasure to Dr. Parr to look back to this period of his life; during which, he said, it was his lot to enjoy, more than at any other period, the delights, which social intercourse, in its higher refinement, affords. Frequently has the writer heard him exultingly talk of the cultivation of mind, and the liberality of sentiment, which marked the general character of society at Norwich and in Norfolk;[2] and as frequently has he deplored the great inferiority, in these respects, which struck his view, on coming into Warwickshire; and which placed this county far lower, he thought, in the scale of intellectual and moral improvement. But a happy change has of late years taken place; the increasing knowledge of the times, with all its beneficial effects, has extended itself into Warwickshire, and has done much to relieve it from the reproach often cast upon it by Dr. Parr, of being the "Bœotia of England."[3]

[1] Discourse on Education, p. 70.

[2] "Tell Mrs. P. that I am more and more convinced of the superior intellectual powers of the men of Norfolk."—*Letter from Dr. Parr to a friend in Warwickshire.*

[3] "O Johnny!" says Dr. Parr, writing from Norfolk to a friend in Warwickshire, "here are fine doings—wholly, wholly, wholly unlike those of your senseless and almost worthless county. Pray tell Mr. K. all my movements, and make him

He used, indeed, frequently to protest to the writer and to many others, that, had he known but of one half the number of "the boobies" and "the bigots,"[1] swarming, as he found, through the county, never would he have stepped within its boundaries. He often vehemently complained of the reception which he met, on his first coming among those—whom, presumptuous as they were —almost as soon as they opened their lips, he declared,—"Bœotûm in crasso jurares aëre natos." "Sometimes they boldly bounced upon him," he said, "demanding, as if from authority, the articles of his political or religious creed. Sometimes they stole in slyly, and with all the arts of a busy and bitter inquisitor, endeavoured to pry into his opinions, and to draw out confessions, capable of being turned to their own purposes."—"I was obliged," said he, "to resist firmly—to declaim loudly—and to talk and talk, till, at last, I talked them down."

Having, in January 1786, resigned the mastership of Norwich School, and bidden adieu to the friendly circle, with which he had been so long and so agreeably connected; Dr. Parr removed, in the following month of April, to Hatton; where, from this time, through the course of almost forty years, he constantly resided; and where, in the enjoyment of a healthful and happy old age, he closed his days.

understand them clearly, in your foggy atmosphere for the intellect."

[1] These are excellently well associated together in the memorable preface to Jortin's "Remarks on Ecclesiastical History," p. 22.

Hatton, or, according to Dugdale, "Heath-town," so called from an extensive heathy tract near it, is a small retired village, situated upon a considerable eminence, at the distance of four miles from Warwick, on the high road leading from that town to Birmingham. It is a village of few resources for the convenience of the inhabitant, and of little attraction for the eye of the traveller. The country, however, in almost every direction, is pleasant and fertile; shaded with a profusion of trees, many of large size and luxuriant growth; and presenting from the brow of its hill, on the south, an extensive prospect over a rich and beautiful tract, well cultivated and well wooded; in the midst of which, Warwick rears its proud towers and battlements; and round which, a circuit of hills, at some distance, gently rise, shutting in the view on every side, except to the north-east corner, where it extends into Northamptonshire; and to the north-west, where it stretches over a vast expanse, terminated by the Worcestershire and Gloucestershire hills.

Formerly, on the summit of Hatton Hill stood a windmill; and as Dr. Parr was sitting on one of its lower steps, on a fine day early in the summer of 1790, enjoying this fine prospect, clad in a flowered-damask morning gown, with a pipe in his hand, the present writer had the pleasure of seeing, for the first time, that extraordinary man, whose good opinion and friendly regards he must ever consider as among the proudest and happiest distinctions of his life. Though not then introduced in form, he well remembers that the reception he met with was kind and gratifying.

At a short distance from the road, separated from it by a small garden and a slight fence, stands the parsonage-house, built of brick, presenting a plain, unassuming appearance, rising only to the height of two stories. It offers, however, more accommodation within, than its modest exterior might seem to promise; as it was much enlarged and improved by its late illustrious tenant.

On the ground-floor are the three principal apartments; the first, to the right, a small breakfast-room; the second, to the left, a drawing-room of scanty dimensions. The former was filled with books, the overflowings of the library; the latter, suitably furnished, was hung round with numerous prints, chiefly the portraits of literary men. Among these were, Thomas Twining, Thomas and Joseph Warton, Fox, Sheridan, General Washington, General Green, Paine, Buonaparte, Gibbon, Paley, Gilbert Wakefield, George Walker, the celebrated Porson, the highly-distinguished Sir Samuel Romilly, and the deeply-lamented Francis Horner.

Formerly, in this illustrious assemblage, conspicuously appeared Mr. Burke. But when, during the alarms of the French Revolution, he not only renounced, but opposed and even vilified the great principles of constitutional freedom, of which he had once been the powerful advocate, his picture was suspended in an inverted position; and, after some time, it was entirely removed. A similar indignity was once offered to the picture of Dr. Paley; who, during the same period of absurd and exaggerated alarm, had exposed himself by his conduct, especially in publishing his "Reasons for Contentment," to the suspicion of inconsistency or insincerity. But this

was afterwards restored to its right position, and suffered to retain its allotted place. Whilst, however, he always did ample justice to Paley's extraordinary merits as a writer, Dr. Parr never could be persuaded to think favourably of the man.[1]

[1] "I never thought Paley an honest man. He could not afford, forsooth, to keep a conscience; and he had none. He had great sagacity, wit, and science, some good-humour; but he was vain, inconsistent, * * * and selfish. S. P."—*Bibl. Parr.* p. 672.—It is deeply to be regretted that a condemnatory sentence, expressed in terms so severe and so unqualified, should have been left recorded by the pen of Dr. Parr; especially unsupported as it is by any sufficient or satisfactory evidence, yet made known to the public. It is equally to be regretted, on the other hand, that by talking in an improper and unguarded manner, even on the most important subjects, and by speaking jocularly when he ought only to have spoken seriously, Dr. Paley has exposed himself so much to the suspicion of insincerity. Some disclosures, unfavourable to his credit, have lately been put forth to the public view in a periodical work of high repute, (*New Monthly Mag.* Jan. 1827.) which are said to rest on the testimony of one of his friends, a gentleman of unquestionable veracity and candour. That gentleman was known to Dr. Parr, by whom, in a recent publication, (*Bibl. Parr.* p. 567.) he is thus mentioned: "He is a very good scholar. He became conscientiously a member of the Church of Rome; and honourably resigned his fellowship at Magdalen College, Oxford." But must the blow be suffered to strike home, so fatal to the honour of a name, dear, as that of Paley, to the English public? Are there no means of shielding from it the reputation of a man and a writer, whose reputation is closely connected with the interests of that religion which he has powerfully defended, and of that morality which he has in general, though not in every instance, wisely and ably explained and enforced? May we not reasonably and charitably hope, that the many expressions which fell from the lips of Dr. Paley—and which, if interpreted strictly, might seem to justify all that has been charged against him—are to be considered as sudden

In the drawing-room was one remarkable piece of furniture. It was an old and costly cabriole-chair, covered with Gobelin tapestry; to which the following history is attached. It was for many years used in the House of Commons; till, in consequence of some alterations, it was displaced, and presented to Mr. Burke. On his death, it was sold amongst his other effects, and was purchased by Peregrine Dealtry, Esq. of Brandenham House; and, on his decease, in 1814, it was presented by his sisters to Dr. Parr, who preserved, and highly prized it, as one of the great ornaments of Hatton-parsonage.[1]

The third and the principal apartment of Hatton-parsonage, the library, a spacious and handsome room, was built by Dr. Parr himself; and was stored with a vast collection of books, consisting, among others, of a fine assemblage of all the great works in the several departments of verbal criticism, classical literature, metaphysics, and theology. But, besides this large room and the breakfast-parlour, several closets, and other apartments, above stairs, were furnished with book-shelves, bending under their weight. One of these was called the upper library.

sallies of wit, rather than serious declarations of serious opinions? In particular, for the well-known expression referred to in the above note by Dr. Parr, may we not fairly admit the apology of his biographer in the following passage? "It was spoken jocularly; and, like many other expressions which he uttered, should by no means be rigidly interpreted, as implying a resolution to make self-interest the rule of his conduct."—*Meadley's Life of Paley*, p. 89.

[1] Prior's Life of Burke, vol. ii. p. 406.

Of this large collection of books, the whole may be characterised as useful, rather than curious or splendid; composed not so much of the rarest as of the best editions, in which the importance of the contents, not the beauty of the types, or the elegance of the binding,[1] was principally regarded. As a scholar's library, comprehending the wide range of ancient and modern literature, selected with taste and judgment, it is probably one of the most valuable collections ever brought together by a single individual. When Dr. Parr first settled at Hatton, it consisted of about 4000 volumes; and this number gradually increased to that of more than 10,000. "These books," says he, in one of his publications, "I have long been collecting, with indefatigable industry: upon these I have expended more than half the produce of more than twenty years' unwearied labour: these I consider as the pride of my youth, as the employment of my riper years, and perhaps the best solace of my declining life."[2]

It is well known to his friends that, for several of his later years, Dr. Parr was employed in arranging his library, and preparing a *Catalogue Raisonné*, ultimately with a view to publication. This catalogue has recently been offered to the public, under the direction of his executors, ac-

[1] "Dr. Combe has seen me sometimes laugh, and sometimes frown, amidst solemn harangues upon shining paper, large margins, pica print, morocco bindings, and other curious matters—far less familiar to my mind, and in my estimation somewhat less important, than just ideas and proper words."—*Reply to Combe*, p. 47.

[2] Sequel to printed Paper, p. 103.

companied with a short preface, signed by one of their number.[1] Thus they have fulfilled what was certainly "a favourite wish" of their deceased friend; and have given to the learned world a fair opportunity "of seeing," as Dr. Parr expressed it, "what sort of a collection of books had been made by a country parson." The catalogue forms an octavo volume of 700 pages; and it will, no doubt, excite general surprise, that, with such limited means, he should have become possessed of so large a number of volumes: of which, though many appear to have been the gifts of authors and of friends, yet the far greater part were purchased by himself. To the titles of some of the books are

[1] *Bibliotheca Parriana; a Catalogue of the Library, &c.* It is mentioned in the preface, that one very rare volume, "Micyllus de Re Metrica," is missing; and that there is reason to apprehend "it has been purloined."—"This book is of so great rarity," it is added, "that Dr. Askew, to whom it once belonged, would not suffer Dr. Parr even to touch it, but showed it to him through the glass-case of one of the cabinets in his library."—"The profane vulgar" will be astonished to hear, that book-stealing is a crime not unknown, and even not uncommon in the republic of letters! Other instances may occur to the reader's recollection, even connected with some great names in the literary world, and still others may be found in this same catalogue.—"*Hutchinson's Use of Reason, &c.* Part 2. I read, and once possessed Part the first: it was stolen. S. P."—"*Virgilii Opera illustrata, cura et studio Henrici Justice, Rufforthii Toparchæ.* This book was printed in Italy, to which country the editor retired, when he had been prosecuted by the University of Cambridge for stealing books; and his sentence had been changed from transportation to exile for life. He was a member of Trinity College; he had a good fortune; he had been a magistrate in Suffolk; and with little chance of detection in a foreign land, he described himself as a toparch and a squire."—Pp. 440. 695.

annexed short accounts of their authors, or remarks upon their works, written by Dr. Parr; in which his learning and judgment, the depth of his researches, and the extent of his information, the amiable candour of his opinions, and the generous fervour of his praises, advantageously appear. A few observations, insufficiently considered, or incautiously expressed, now and then occur; and for these the executors properly apologise. It is, however, greatly to be lamented that they have exposed themselves, not merely to the suspicion, but to the direct charge,[1] of unfairly suppressing some declarations of Dr. Parr's opinions, which he wished to be known to the public; and which, therefore, the public had a right to know. In the hopes which they have expressed—that so large and useful a collection of books may be kept together, and placed in a situation to serve as a guide to scholars of the present and future generations—the writer of these pages cordially joins; and in the same hopes all his readers will, he is assured, unite.

Richly furnished with all that a man of letters could want or wish, the library, as may easily be supposed, was the favourite apartment; in which Dr. Parr not only wrote and studied, at least during his later years, but almost lived. Though consecrated to the muses, it was thought no profanation to celebrate in this room, as being the most spacious, the rites of hospitality—for which Hatton-parsonage was long famed; and which so often filled the house with numerous guests, and

[1] Gent. Mag. Oct. 1827.

the little neighbouring inn with trains of horses and carriages.[1] It will be interesting to the reader to add, that, at the beginning of his last illness, which continued for many weeks, Dr. Parr was removed from his chamber into this apartment, where a bed had been put up for him, by his own express desire. Here, surrounded by the learned labours of the wise and the good of every age and every country, which had ever formed his chief occupation and delight during life, he passed, as he wished, the lingering hours of its closing scene; and here he breathed his last.

Few, who were intimate with Dr. Parr, can easily lose the recollection of another favourite apartment, a summer-house, built in the garden, at a short distance from the house; shut out from the view of it by the shade of trees, and looking rurally and pleasantly into a neighbouring field. Here, withdrawn, in some degree, from the intrusions, unavoidable in a large family, he was accustomed, for many years of his life, to pass the earlier hours of the morning, and sometimes the greater part of the day; absorbed in his own profound meditations, or holding converse with some chosen friend, or with "the mighty dead." Dr. Parr called it "a retreat sacred to literature and friendship."[2] It

[1] "So much has his loss been felt in the neighbourhood, that the turnpike-tolls, it is said, have fallen off, in consequence of the decrease of visitants."—*New Monthly Mag.* May, 1826.

[2] "In the neighbourhood, it was humorously called the "Lion's Den." Alas! this little edifice—almost sacred as it was in the view of those who, like the writer, can remember hours and days of interesting and instructive conversation passed within—is now, by order of Dr. Parr's successor, razed to the ground!

was a favour to be admitted into it—a favour which the writer had frequently the happiness of obtaining; and the easy unreserved communications of these morning interviews were usually more gratifying to him, than even the brilliant conversations, or the eloquent harangues, by which social parties were so often animated and delighted, round his dinner-table in the evening.

On settling at Hatton, Dr. Parr announced his intention of receiving into his house a few private pupils. The number was limited to seven; and these he soon obtained. It was at one time difficult to gain admission into that number, and the intercession of intimate friends has not seldom been employed for this purpose. But during the stormy period of the French Revolution, when the public odium, which almost overwhelmed his political associates, fell, with its full weight, on Dr. Parr, applications for the admission of pupils became much less frequent; and about the year 1798, he determined to offer no longer those services which, from the virulence of party spirit, were no longer held in due estimation. A considerable increase in his income, which occurred nearly at the same time, contributed to confirm his resolution. Alluding to this event, in a letter to his friend, the celebrated Mr. Roscoe, whom, however, he then knew only as a correspondent and an author, he thus expresses himself:—"I have lately seen much of Mr. P.; I value him highly; and often does our conversation turn upon you, and upon your writings. I know not whether I am more pleased with myself for sagacity, or for bene-

volence, when I find from Mr. P. and others, that I have traced the man through his works. Some day or other we must meet. After the most intense drudgery of thirty-two years, I am now *mei juris;* and I intend, in one or other of my rambles, to visit Liverpool and Manchester again. I was there more than ten years ago; and they are the only towns of any size, in England, in which I was doomed to live a day or two without a companion, &c. Jan. 25, 1779."

Dr. Parr's treatment of his pupils, at Hatton, the writer can speak from his own observation, was always kind, if it was not always judicious. It must, indeed, be confessed, that he threw himself too open to the charge, of not properly checking that love of mischief in youth, which is often so vexatiously annoying to others; and—still worse!—of not sufficiently watching and resisting those evil propensities in the young, which are always so seriously injurious to themselves.

But, with the exception of these great errors, it may be truly stated that Dr. Parr was anxiously attentive to the important object of inculcating the principles of moral and noble conduct in those committed to his charge, and of inspiring them with generous ardour for literary improvement. His endeavours were, especially, directed to the important point of instilling into their minds the same high sense of honour, and the same strict regard to truth, by which his own was ever actuated. "I have a right to be believed," are his words, "when I say, as the result of long and vigilant observation, that, if the habit of falsehood be once

contracted, the whole moral system is immediately endangered. Truth is, undoubtedly, congenial to the mind of man; for who is there, not yet advanced to the verge of infatuation and frenzy, that does not wish the representation of things to correspond with the realities? Our selfishness gives us an interest in such a representation; our reason approves of its fitness; and when our feelings have been wrought up to the most exquisite sense of honour, we value the love of truth in preference to almost every other social quality.'[1]

The plan of literary instruction, which Dr. Parr adopted at Hatton, was the same as that, which he had hitherto pursued, as far as the difference between public and private education will admit. Even in his new situation he was still an advocate for most of the ancient rules of scholastic discipline; and especially for those corporal inflictions which, it is probable, no authority can long uphold against the growing conviction in the public mind, that such inflictions are as unnecessary and inefficacious, as they are barbarous and degrading.[2]

In his habits, as a tutor, even at the earlier, and still more at the later periods of his life, he was

[1] Discourse on Education, p. 17.

[2] "'Lumbos dolare virgis,' Dr. Parr considered so essential a process in the business of education, that, when asked respecting any one educated by him, 'Whether he had been his pupil?' his usual reply was, 'Yes! I flogged him!'—Introducing one of his pupils to a lady as her guest, he addressed her in the following words: 'Allow me, Madam, to introduce to you an old pupil of mine, whom I have often flogged, and who, I assure you, is all the better for it.'"—*New Monthly Mag.* Sept. 1826.

somewhat wayward and capricious—at one time punctual, at another time irregular, in his attendance upon his pupils; to-day severe, and remiss to-morrow, in enforcing the tasks, which he had enjoined, or the rules which he had prescribed. But his chief defects, as they struck the writer, were, those which are common to all men of great talents and learning, and which may be said to arise out of their very excellencies. The high powers, the quick comprehension, the rapid movements of their own minds; render it difficult for them to command, and to apply that degree of patient and indulgent attention, which the office of teaching so often requires. To sink down from the dignity of science—to descend from the loftier eminence of literature—to retrace, again and again, the first elements of knowledge, and to accommodate instruction to the dull or the feeble capacities of youth—all this is one of the hardest tasks, which humility has to teach, or which genius can be made to learn.

In addition to his engagements as a tutor, Dr. Parr devoted himself with ardour and diligence to the care of the parish, of which he now took upon himself the whole charge. It is pleasing to record that, with intellectual powers and attainments, which would have reflected honour on the highest station in the church, he bent down his mind to the duties of the humble sphere, in which it was his lot to move; and that, during his long residence at Hatton, he presented in himself an almost perfect model of that truly estimable character—a faithful village pastor.

Early in the year 1788, he obtained his most valuable preferment, as it proved in the end, the prebend of Wenlock Barnes, in St. Paul's Cathedral, vacant by the death of the Rev. Dr. Wickens. For this he was indebted to the good opinion of Bishop Lowth, supported by the strong recommendations of the grandfather of the present Earl of Dartmouth. The reserved rents of the prebendal estates, for nearly twenty-one years, amounted only to about 20*l.* But as no new lease was granted, at the expiration of that time, Dr. Parr was entitled to the entire produce of the estates; which, after several expensive surveys, were re-let at an improved rent. A considerable quantity of land was, at a subsequent period, required for the purposes of the Regent's Canal Company, for which he received a high price; and the whole became the source of a large revenue, scarcely less than 16,000*l.*; thus rendering the closing years of his life not only easy but affluent.

In 1789 Dr. Parr was induced, with no view of advantage to himself, but for the accommodation of his successor, the Rev. Dr. Bridges, to exchange the perpetual curacy of Hatton, for the rectory of Waddenhoe, in Northamptonshire. Attached, however, to the place of his residence, he took care, in making this exchange, to stipulate for the undisturbed possession of the parsonage-house, and for the uninterrupted exercise of his ministerial functions, as deputy-curate of Hatton.

CHAPTER XV.

1786—1790.

Dr. Parr's intimate friends in Hatton and the neighbourhood—Bree family—Mrs. Edwards—Dormer family—Mr. Gaches—Mr. Willes—Mr. Williams—Mr. Dewes—Mr. and Mrs. Greatheed—Mr. Morley—Mr. Tomes—Mr. W. and Mr. J. Parkes—Mr. Fellowes—Dr. Taylor—Dr. Lambe—Dr. Winthrop.

On settling at Hatton, Dr. Parr found, in his immediate neighbourhood, some agreeable society, especially in the family of the Brees, who have been seated, it is said, almost from the time of the Conquest, in the adjacent hamlet of Beausale, where they still possess a family-house, and a small estate.

But, among his parishioners, there was one, who soon attracted, in a particular manner, his notice, and who afterwards obtained a high place in his esteem and his friendly regards. This was a young female, Miss Hannah Wilson, the daughter of a respectable farmer, handsome in person, engaging in manners; possessing more than a common share of vivacity and vigour of understanding. To the mental and moral improvement of this "interesting young person," as Dr. Parr often described her, his cares were studiously directed; and he was accustomed to speak, with pride and pleasure, of the progress of her mind, and the opening excellencies of her character. He took delight in guiding the course of her reading; and in communicating useful information, and calling forth

mental exertion, by frequent and friendly converse. He constantly introduced her to the learned men who visited him,[1] and always invited her to the literary parties meeting at his house.

At one time, he designed her, in his thoughts and wishes, for the wife of a celebrated professor, and the fellow of a college at Oxford, who was one of her admirers. But, in this instance, the impulse of affection would not obey the dictation of friendship, nor listen even to the suggestions of ambition, which might have been sufficiently gratified by an alliance with a man, high in literary fame, and rising prosperously in ecclesiastical wealth and dignity. She was afterwards married to Mr. Bellamy, a substantial yeoman, living at Hazeley House, in the neighbouring parish; and, at a subsequent period, some years after his death, she was a second time married, to John Edwards, Esq., of Stank Hill, near Warwick, and one of the aldermen of that borough.

In her house, at Hazeley, Dr. Parr always found the comforts of another home, and, in herself, the kind attentions of an affectionate friend. By her opinion he was often influenced; by her conversation he was always cheered and enlivened; and though in some of his later years she was divided

[1] This lady often describes, with great pleasure and animation, her first introduction, by Dr. Parr, to some of those great men who have enlightened, adorned, and benefited the world. As thus: "Here, Mrs. Bellamy!" said Dr. Parr, "Mr. Porson; incomparably the first scholar on the earth! shake hands with him!" Thus again: "Here! I introduce to you Mr. Bentham: look at the greatest man, you ever saw! and shake hands with him!"

from his friendly intimacy, in consequence of unhappy family differences; yet she always cherished for him veneration and gratitude, as the guide of her early youth, and her faithful friend and pastor through the succeeding years of life.[1]

Within the distance of two miles from Hatton-parsonage is Grove Park, the seat of the noble family of the Dormers, with whom Dr. Parr was always on terms of friendly and neighbourly intimacy. They were a Catholic family; yet his esteem was increased, rather than lessened by that faithful adherence to the religion of their forefathers, for which the injustice of British law, and the jealousy of Protestant ascendency have doomed them to perpetual exclusion from some of the dearest rights of Englishmen and English peers. At their venerable mansion, known even so long ago as the reign of Edward III. by the name of "La Grave," Dr. Parr was a frequent guest. Indeed he went thither, without any previous notice, in his ordinary costume, as often as he wished for the enlivening influence of a little cheering conversation; and he freely used the privilege of a neighbour, in borrowing books, pamphlets, and newspapers, whenever they were desired or wanted.

Charles, the eighth Lord Dormer, who died in

[1] To this lady the writer has already acknowledged much obligation for many valuable communications on the subject of these Memoirs; and the reader may, perhaps, peruse them with greater confidence when he is told, that almost every page, especially of the second volume, has been compared with her vivid recollections; and by them, for the most part, corrected or confirmed.

1804, was deservedly respected for the integrity of his private, and the consistency of his public, conduct. But his son, Charles Lord Dormer, attained still higher elevation in worth and dignity of character, and presented still stronger claims to the respectful regards of those of his own, and those of all ranks. To him Dr. Parr was warmly attached; and he often spoke in praise of the estimable qualities which he possessed. He particularly admired the ardour of his attachment to the principles of his religious faith; and highly commended his zeal, worthy of a Catholic peer, in providing, that the social worship which he supported, and on which he attended during life, should not be discontinued at his death. This lamented event happened April 2, 1819; and, by his will, he ordered that a chapel should be erected on his estate; and he attached to it a house for the residence, and a salary for the maintenance of the priest. "Now was not that a noble deed?" exclaimed Dr. Parr, speaking of it to a friend, "to take care that his indigent fellow-catholics should not want the means of religious instruction and devotion, when himself should be no more!" Thus generously did Dr. Parr applaud, on every occasion, good, wherever good was to be found,—utterly regardless of those religious differences, which ignorant or envious bigotry so often imputes as moral guilt, tainting the whole character, and vitiating the best actions.

At Wootton-Wawen, about four miles from Hatton, long lived, and, in a good old age, died, the Rev. Daniel Gaches, for thirty-eight years vicar of that parish. His father, having somewhat extravagantly

wasted a large property, called his children together, of whom he had several, and informed them, that, of the wrecks of his fortune, the portion which remained for each, amounting to a small sum, should, at their option, be devoted to the expenses of a learned education, or be put out to interest; the whole, when they came of age, to be at their own disposal. His son Daniel fixed his choice on the former of these alternatives; and was accordingly sent first to Eton, and then to Cambridge. He passed through the whole course of his studies with honourable distinction, and was presented by his college to the living of Wootton-Wawen.

Though somewhat stern in his manner, and severe in his reproaches, when he thought reproach deserved, Mr. Gaches was a kind friend, a hospitable neighbour, and an instructive and agreeable companion. Among his intimate associates were the late Sir Vicary Gibbs and Sir James Mansfield. In the general intercourse of society he appeared the polished gentleman; and in the discharge of his official duties, he approved himself the exemplary clergyman. For many years he was an able and active magistrate of the county: clear in discerning the nicest distinctions between right and wrong; prompt in explaining, and impartial in applying the maxims and rules of law, in all cases submitted to his decision.

Among classical scholars, Mr. Gaches might have claimed a place in the first rank; and a retentive memory, well fraught with all that the Grecian and Roman writers could teach, was accom-

panied with much of that critical taste and judgment, which qualify for the perusal of their inestimable works, with the truest relish and the greatest advantage. It remains, however, to be lamented, that from his learning, extensive as it was, and from his talents, considerable as they were, the public have reaped no benefit, in any literary production, which might have transmitted his name with honour to posterity.—It is of him that the following amusing anecdote is told:

Mr. Gaches had brought with him a vast accumulation of Grecian and Roman lore, from Eton and from Cambridge, into the rural village of Wootton; where it was too often suffered to gather rust from disuse. In about the thirtieth year of his secluded life, Dr. Parr first settled at Hatton; and, in no long time, hastened to pay him a visit. The pleasure of two great scholars meeting together, under such circumstances, may easily be conceived. They shook hands, and without loss of time, began to engage in a sort of literary contest: Parr, with the aid of smoking, and Gaches, who never smoked, without it. "When Greek meets Greek, then comes the tug of war." English was almost despised; even Latin was lightly regarded; Greek was all the talk. Greek they spoke, and Greek they quoted, one passage in succession after another; so that if Lord Monboddo had been present, he might have fancied himself transported to his own beloved Athens. In this emulative display of their literary hoards, the generous strife was kept up with great spirit, and with various success, to a very late hour;

when the vicar of Wootton was forced to yield, confessing himself out-talked and out-quoted, in the language, which most he loved; adding, by way of apology, that he had lived in a retired village so long, as to have become *βάρβαρος μετὰ βαρβάρους*. Without the smallest hesitation, and without a moment's pause, Dr. Parr consoled the vanquished Grecian, by quoting from a passage in Menander these words:

σύγε βάρβαρος;
Εἶδεν γενοίμην αὐτὸς, οὗτος βάρβαρος.

It was a subject of no small regret to their mutual friends, that these two great scholars, living so near together, and so remote from other learned associates, were too frequently divided from each other, not by literary rivalry, but by those little disputes on local and other trivial subjects, on which meaner mortals so often, and sometimes so fiercely, engage. Dr. Parr always, however, held the talents, the attainments, and the moral worth of his learned neighbour in due estimation; and on Mr. Gaches' death, in 1805, he expressed his sense of them in an elegant Latin epitaph, inscribed on a monumental tablet, in Wootton-Wawen Church, where Mr. Gaches was buried.[1]

Among the neighbouring clergy whom Dr. Parr greatly esteemed, was the Rev. Edward Willes, son of the Right Hon. Edward Willes, Chief Baron of the Court of Exchequer, and one of his Majesty's Privy-Council in Ireland. Possessed of an ample

fortune, he lived retired at his own beautiful villa, Newbold-Comyns, near Leamington, devoted to the improvement of his estate and to the pleasures of literature. He was a man of considerable learning and deep reflection; cheerful in his temper, agreeable in his manners; and his conversation, though generally grave and instructive, was often enlivened by sallies of poignant wit and high-seasoned raillery. His admiration of the British constitution, as excellent in theory, did not prevent him from seeing and deploring its practical abuses; and though from his retired habits he was not a very active co-operator with the friends of freedom, yet he was an ardent well-wisher to all reforms, directed to the great object of checking and restraining every tendency to arbitrary rule, and of securing and extending the popular rights and liberties. A sincere friend, by honest preference, to the church of which he was a member and a minister, he was at the same time, from the dictates of an enlightened charity, not only tolerant, but friendly towards those of other churches; and was vehemently opposed to nothing, in any of the varying sects, but the bigotry too common to all. It will endear the recollection of his name to all the wise and good of every class of men and of Christians, to be told, that when the mad spirit of the Birmingham riots extended its malignant influence far and wide, and bore down the better principles in many a reasonable and virtuous mind, Mr. Willes, true to himself, amidst the general frenzy, not only protested against the horrid out-

rages, but also with the risk of personal danger, and with the certainty of personal obloquy, offered to some persecuted individuals, whom he highly esteemed, an asylum in his own house, from the storm which at that time gathered round them, and threatened to burst, in fearful vengeance, upon them.

At Wellsbourn, about eight miles from Hatton, is still living, at an advanced age, the Rev. J. H. Williams, forty years vicar of that parish, who may justly claim a distinguished place among the most enlightened and liberal clergymen of his time. He is honourably known to the public, by three admirable sermons, published during the earlier periods of the late war; in which a solemn protest, ably supported by the united powers of argument and eloquence, is delivered against the shameless but too frequent abuse of war-fasts, to the purposes of exciting or promoting, at home, suspicion and intolerance, and abroad, the mad ambition of conquest, and the wicked thirst of blood. Of a man, who united in himself so much of the great and the good, of which cultivated and improved humanity is capable, Dr. Parr could not but entertain a high opinion, and he often spoke of him in terms of fervent admiration and esteem.

The writer, an enthusiastic admirer of that liberality of spirit in others which he endeavours to cultivate in himself, cannot forbear to record the following anecdote, worthy to grace more important pages than his own. At the time when the fiery zeal of Birmingham-bigotry was raging in all

its fury, spreading, like an epidemical disease, throughout the whole body of churchmen, Mr. Williams happened to be dining with the Wellsbourn book-club, of which he acted as president, which consisted of the principal clergy and gentry of the place and its neighbourhood. After dinner, the standing toast of the times was given,—"Church and King;" which, however innocent in itself, was then the well-known watch-word of a party, supposed to look wth complacency on the firing of houses, and the burning of property—not to say the destruction of life—as a just expression of holy indignation against obstinate non-conformists. Mr. Williams, who sat as chairman, on receiving the toast, not only declined it for himself, but openly and urgently stated his objection to it; powerfully appealing to the good sense and the right feeling of all present. Finding, however, his remonstrances unavailing, from that time he resigned his presidency; and withdrew from an association, which had suffered the virulence of party-spirit to prevail over the sentiments of common justice and common humanity. He, who has ever known and felt what it is to be opposed to the sense of a whole company, with all of whom he is connected by the ties of near neighbourhood or long acquaintance, and with many of whom he is united by the still stronger ties of friendly regard, will appreciate the true greatness of such an act, as it deserves.

At the same pleasant village of Wellsbourn, is the seat of the late Court Dewes, Esq., whom Dr. Parr was always proud to name amongst the num-

ber of his friends,[1] and whom he once described to the writer, as an excellent scholar, as well as a perfect gentleman; critically skilled in Greek, Latin, Italian, and French. Mr. Dewes is known to the public as the correspondent of the celebrated Miss Seward; and it was at his house that she was honoured with a visit from Dr. Parr, of which she has given a pleasing account in a letter to her friend Mr. Saville, dated Dec. 7, 1792. It begins thus—"When I had the honour of a visit from Dr. Parr, he stayed two days and two nights at Wellsbourn;" and after having described the high pleasure which his conversation afforded, it concludes with these words—"I saw him depart with much regret, though his morning, noon, and evening pipe involved us in clouds of tobacco, while he stayed; but they were gilded by perpetual volleys of genius and wit."[2]

But of all the friends living in the surrounding neighbourhood, there was none, by whose friendship Dr. Parr thought himself more honoured than that of Bertie Greatheed, of Guy's Cliff, Esq. Rarely, indeed, in so elevated a station, have so many great and good qualities, raising and adorning the human character, met, in one rich assemblage, as in him. Of noble descent, with a majestic person, and pleasing and polished manners, he possessed strong powers of mind, well cultivated by early education, and improved by

[1] "*Auteurs déguisez sous des noms étrangers, &c.* The gift of my very accomplished and worthy neighbour, Court Dewes, Esq., Oct. 26, 1791. S. P."—*Bibl. Parr.* p. 275.

[2] See another extract from the same letter, p. 157.

constant reading and reflection; aided by all the advantages of frequent intercourse with many of the most distinguished men of his time, and of a long residence in most of the principal countries of Europe. With the personal and intellectual endowments forming the accomplished gentleman, were associated the yet more important qualities, which constitute the virtuous man and the dignified Christian. In him, fervour of religious feeling, ardour of benevolent sentiment, purity of moral principle, soared above the ordinary standard of human excellence, even as it is to be seen in conditions of life less exposed, than those of rank and grandeur, to dangerous or pernicious influences.

Mr. Greatheed married his cousin, Miss Greatheed; a lady older than himself, but admirably qualified to insure and promote his happiness, by participating largely with him, in the same religious and moral feelings, in the same taste for the pure and simple pleasures of life, and the same delight in all the generous exertions of a benevolent spirit: and these qualities, possessed in common, were accompanied in her with a gay vivacity of temper, and an engaging sprightliness of manner, peculiarly her own. Never, perhaps, was there, in the married state, a more perfect union of minds; and their great enjoyment through life seemed to be in each other's society. They could not bear long separation; and from the day of their marriage, it is said, they were never afterwards, for many days together, separated. Thus united in life, they were scarcely divided in death. Mr. Greatheed, who had long enjoyed the reward of

virtuous temperance, in the possession of almost uninterrupted health, after a short illness, died Jan. 16, 1826; and from that time, Mrs. Greatheed seemed to droop and to bend down, as if with desire, to the grave; neither expecting nor wishing much longer life. On the morning of June 1st, in the same year, she rose apparently as well as usual; but, in the act of dressing, felt herself ill; and, sitting down in a chair, within a few moments expired. She was interred in St. Mary's Church, Warwick, between the remains of a son, whom she fervently loved, and those of a husband, whom she almost adored.

That son was their only child, deservedly their pride and their joy; whose opening character gave the fairest promise of virtuous excellence; and who, in the numerous and beautiful, and some even splendid, paintings, adorning the mansion of which he was once the heir, exhibited an extraordinary display of premature genius. Alas! at the age of twenty-two, to the inexpressible and inconsolable grief of his parents, and to the deep regret of all who knew him, he died, after a few days' illness, at Vicenza, in Italy, Oct. 8, 1804. He left one daughter, the solace at first, and afterwards the delight of those who had lost in her father almost the love of life. She has since become the wife of the Hon. C. Bertie Percy, sixth son of the Earl of Beverley; and is now the inheritor of her grandfather's fortune, and the possessor of Guy's Cliff—so much admired for the pleasing and picturesque charms of its situation, and so long celebrated by the fame of its ancient inhabitant. To this lady, Dr. Parr

has bequeathed a mourning-ring, "in testimony," as he expresses it, "of his high regard for her ingenious father, and her truly excellent grandfather."

Mr. Greatheed's paternal inheritance, which was not large, consisted principally of West Indian estates, of uncertain produce. By great failure in his rental, and sometimes by the want of prudent economy, he was more than once reduced to considerable difficulties. But there was even, then, no unmanly depression of spirits in himself; and no mean servility with the hope of patronage from others. He contracted his expenses, and preserved his independence. He was nephew of the last Duke of Ancaster; on whose decease, in 1809, he had reason to expect some accession of fortune. But to his surprise and disappointment, he found the only provision made by the Duke's will in his favour, was, the reversion of a very large sum, indeed, but entirely contingent on the death of a young man, then about eighteen, before attaining the age of twenty-five. Singular to relate, this young man, —— Collier, Esq., travelling in Italy with a party of friends, was attacked by banditti, plundered, beaten, threatened with death, detained many hours in dreadful suspense; and being afterwards released, on his arrival at Rome, whither he went, was taken ill of a fever, which terminated fatally. He died at the age of twenty-three; and thus Mr. Greatheed came into the possession of 7000*l.* a year.

Early in life, Mr. Greatheed aspired to the distinction of a writer, in the highest department of

literary composition;[1] and produced a tragedy with the title of "The Regent," founded on a Spanish story; and expressly intended to give display to the talents of the celebrated actress, Mrs. Siddons, who had once been in the humble station of domestic attendant on his mother, Lady Mary Greatheed, and who afterwards obtained a high place in his esteem and friendly regards. The play was acted at Drury Lane, with considerable applause; and the part of Mrs. Siddons was sustained with powerful effect. But unfortunately, at that period, the king was labouring under the dreadful malady, which rendered the appointment of a regent necessary; when the bill, for that purpose, brought forward by the minister, it is well known, produced some of the most violent debates ever remembered in parliament, and created no small degree of suspense and agitation throughout the country. In this feverish state of the public mind, it was thought expedient, on account of its title and its subject, that the play, after a successful run of six or seven nights, should be withdrawn; and it was never afterwards revived. Though not, perhaps, entitled to a very high place in the class of composition to which it belongs, yet it is written in elegant, often nervous, language: it depicts, in glowing colours, the passions it is intended to represent; and abounds in strong and just sentiments, perhaps, more than in pathetic incidents, or interesting

[1] He was also a poet, as appears from the following notice: "*Florence Miscellany; a Collection of Poems.* The gift of my enlightened friend, Bertie Greatheed, Esq., who contributed to this publication. S. P."—*Bibl. Parr.* p. 518.

situations. Probably, there is in it too much of that "inactive declamation," which, as Dr. Johnson observes, "on our stage is very coldly heard, however musical or elegant, however passionate or sublime."

As a member of the state—with all due reverence for the monarchy and aristocracy, Mr. Greatheed was fervently attached to the popular part of our constitution; and he thought the power of the crown and the influence of the peers so dangerously increased, as to require vigorous counteraction, by watchful and jealous care, directed to the preservation and extension of the rights and liberties of the people. Whenever, therefore, the spirit of the town, or the county, in which he lived, was roused to the consideration of any great question of national interest, he was always found in the ranks of those who, whilst ready to support the just and necessary measures of government, are equally determined to oppose all unjust, arbitrary, and oppressive measures, from whatever quarter proceeding, and under whatever pretence, disguised or defended.

As a member of the church—though firm and devoted in his adherence to it, he was by no means indiscriminate in his admiration of it. Most of its mysterious dogmas he openly discarded; and all its uncharitable anathemas he utterly abjured. He thought that some reforms, in its present state, were absolutely required; and that some improvements, suited to more improved times, might be wisely admitted. But with a decided opinion in favour of the national establishment, he acknow-

ledged, and, indeed, zealously maintained the right of toleration, in its fullest extent.

And here some grateful feelings arise, in the mind of the writer, in giving expression to which, he hopes to be pardoned. When, early in life, he was himself an object of persecution to some intolerant clergymen, he found a shield of powerful protection in the candour and the rectitude, and in the great name and authority, of Mr. Greatheed. When they falsely accused, he defended; when they unjustly reproached, he applauded; when they cruelly threatened, he encouraged. The publications, which the writer thought it necessary to send forth from the press in his own vindication, were all of them revised, corrected, and approved by Mr. Greatheed. Thus, like the figure of Justice, blind to what may be thought natural partialities, and regardful of nothing but holding with an even hand the great balance of truth and right, he stood on the side of the persecuted, though of another church, and opposed and condemned a persecuting spirit, even in the members of his own.

One of the earliest and most intimate of Dr. Parr's friends in Warwickshire, was the late John Parry, Esq., for many years an eminent solicitor of Warwick, and for some years coroner for the county. He was a man of considerable powers of mind, well cultivated by early education; and afterwards exercised and improved by some reading, and by much observation of men and things, both in the discharge of professional duty, and in the general intercourse of society. Sincerity and

warmth of attachment contributed to form in him the valuable friend; cheerful good humour and obliging manners, the agreeable companion; and just and honourable conduct, the estimable man. He was the more endeared to Dr. Parr, as a Whig of high tone and ardent spirit; who would have scorned to barter his principles for gain, or to desert them even in the worst of times. His house was the constant scene of generous hospitalities; and few of his numerous guests were received with more cordial welcome than Dr. Parr. But the pleasures of this social intercourse were not of long duration; for, early in Sept. 1792, Mr. Parry died. After his death, the house of his amiable widow was the frequent resort of Dr. Parr; where he always found the comforts of a home united with those, which the kind attentions of grateful friendship are sure to supply.

Among the earlier friends, whose acquaintance Dr. Parr cultivated during his residence at Hatton, honourable mention is due to the Rev. Mr. Morley, John Tomes, Esq., and Mr. William and Mr. John Parkes. The first, during the time when he was curate of Hampton-Lucy, was devoted in his attachment, and unceasing in his attentions to Dr. Parr; visiting him often, and rendering all the useful services of a literary assistant, and especially of an amanuensis. It was he who wrote the spirited sketch of the life and character of his illustrious friend, partly from his own dictation, given in the second volume of "Public Characters," which appeared in 1810. For many years, distance of residence had prevented much personal intercourse;

but the friendly assistant, to whom Dr. Parr was so often indebted, is thus respectfully noticed in his last will. "I give a ring to the Rev. and ingenious Mr. Morley of Aylesbury."

In Mr. Tomes of Warwick, Dr. Parr always admired the vigorous understanding and useful activity, by which he is distinguished in private life; and he applauded the consistency and integrity of his public conduct; guided, as it has ever been, by large and enlightened views on all great questions, connected with the wise policy, the just rights and liberties, and the true prosperity and glory of the country. This gentleman has since been raised, by the almost unanimous suffrage of his fellow-townsmen, to the honour of being one of their representatives in parliament; and thus they have borne a high testimony of their respect for his public and private character, and of their gratitude for his exertions, so constantly directed to the local improvements, political freedom, and general welfare of their town.

Within the whole circle of his acquaintance, there were few persons of whom Dr. Parr entertained a higher opinion, or for whom he cherished a more sincere and affectionate regard, than for the late Mr. William Parkes, and his brother, Mr. John Parkes, who still survives. At one or other of their houses, in Warwick, he was in the habit of visiting frequently, and always with great satisfaction to himself. With them, he delighted to converse; to them, he was accustomed to disclose every secret of his heart; to them, he intrusted, for many years, with implicit confidence, the ma-

nagement of his pecuniary, and many other of his most important affairs. When no opportunity of personal interviews occurred, hardly a day passed, either at home or abroad, in which he did not communicate with them by writing. A large collection of letters, notes and scraps now lies before the writer, addressed to one of them, being a small portion only, in comparison with the vast number which have not been preserved. In these, he gives to his friend an account, more or less minute, of his occupations, his visits, his journeys, his readings, his reflections, his cares, his joys, and his sorrows. They would strongly remind the classical reader of the correspondence of Augustus with Atticus, as described by Cornelius Nepos.[1] Such an instance of friendship, subsisting in all its sincerity, and all its ardour, between persons not of the same religious creed, may appear somewhat extraordinary; especially in times when the raging spirit of party so often divides men of real worth from each other, and forbids the cultivation of those friendly intimacies, which could not fail to be the source of mutual pleasure and improvement.

It was within a few years after his settlement at Hatton, that Dr. Parr's acquaintance began with the Rev. Robert Fellowes, who was afterwards admitted into the number of his most inti-

[1] Nullus dies temere intercessit, quo non ad eum scriberet; adeo ut accuratè ille quid ageret, quid legeret, quid curæ sibi haberet, quibusque in locis, et quamdiu esset moraturus, certiorem faceret.—*Vita Attici.*

mate and beloved friends, and of whom, at that time, he thus wrote:

"He is curate of Harbury in Warwickshire, where I have often seen him employed among a well-chosen collection of books, and have been pleased with his conversation upon many interesting points of ethics, literature, and divinity. Now, in consequence of some reproaches thrown upon his character, I am bounden to say that I am acquainted with no clergyman in this or any neighbouring county, who is more respectable than Mr. Fellowes, for diligence in his studies, for acuteness in his understanding, for purity in his principles, for regularity and exactness in the discharge of his clerical duties, or integrity in the whole tenour of his life. He possesses only a scanty income, and has no prospect, I believe, of ecclesiastical preferment. But he administers medicine to the sick; he gives alms to the needy; he offers instruction to the ignorant; he visits the fatherless and the widow in their affliction; and keeps himself, in no common degree, unspotted from the world. He has sense enough to be a Christian without bigotry, and virtue enough to be a philosopher without profaneness. He professes Christianity from conviction; he explains it with perspicuity; he defends it with ardour; and he comments upon the temper and the actions of its blessed Author with reverence the most profound, and eloquence the most impressive."[1]

[1] Spital Sermon, notes, p. 81.

Among the frequent visitants at Hatton, during this early period, several distinguished members of that profession, which Dr. Parr ever held most in honour, remain to be mentioned.

Of these, the first was Dr. Taylor of Caithness, of whom, in a recent publication, Dr. Parr thus speaks: "He was a scholar, a philosopher, an acute physician—and my friend—while living, scarcely noticed at Warwick."[1] Of the few, however, the writer has the satisfaction to recollect that he was one, by whom Dr. Taylor was not only noticed, but highly regarded; and who derived much pleasure and improvement from cultivating his acquaintance. Similarity of opinion drew closer between them the ties of friendly intimacy. They entertained the same views of religious and Christian truth, and worshipped together in the same temple; and their thoughts were completely in unison on all the great subjects, connected with all the great interests of moral and social beings.

A second distinguished name to be mentioned, is that of Dr. Lambe, author of several important medical publications; of whom Dr. Parr thus expresses his high opinion: "He is a man of learning, a man of science, a man of genius, a man of distinguished integrity and honour, and my highly valued friend."[2] Favoured by the kind attention of such a man during his residence at Warwick, the writer may be pardoned for recording, in these pages, the honour and the happiness he could not

[1] Bibl. Parr. p. 477. [2] Ibid. p. 471.

but sensibly feel. Many and most pleasant, indeed, were the hours which he passed in listening to Dr. Lambe's cheerful and instructive conversation; and sometimes in witnessing the progress of those ingenious chymical experiments, in which Dr. Lambe was at that time engaged, and of which the results have since been given to the world. From Warwick, he removed to a more extensive scene of activity and usefulness in London, where he still resides.

Nor can the writer refuse himself the gratification of offering a tribute of respectful remembrance to another member of the same profession, now no more, whom Dr. Parr numbered among his visitors and friends. This was Dr. Winthrop; who, after practising some time at Warwick, removed first to London, and then to Tunbridge, where, early in life, he died. The writer had the happiness to receive from him many proofs of friendly regards, in the intercourse of private life; and even in his public religious service, though of a different church, he was always encouraged by his approbation, and often animated by his presence. In Dr. Winthrop, all the qualities constituting the able physician and the estimable man, were accompanied and consecrated by a more than ordinary portion of devotional sentiment; and were crowned by a large share of that candour and liberality of spirit, which ennobles human character, and promotes so greatly the happiness of social life.

CHAPTER XVI.

A. D. 1786—1790.

Dr. Parr's Preface to "The Three Treatises of Bellendenus"—His Preface to "Tracts of Warburton and a Warburtonian," &c.—He is committed by the former publication to the Whig party, and patronised by them—His near prospect of a bishopric—His opinions on parliamentary reform—on the fortification plan—on the late Indian government—and on the test laws.

HITHERTO the literary fame of Dr. Parr had been comparatively limited; but, in 1787, the public attention was greatly excited and drawn towards its author, by the appearance of the celebrated Latin preface to "The Three Treatises of Bellendenus." The work was without a name, and curiosity busily turned in every direction to ascertain the writer; who was not discovered till after some time had elapsed, and much conjecture had been fruitlessly employed.

As a composition, this preface has been generally regarded as one of the finest specimens of modern Latinity extant; though some persons call in question its claims to the high praise, which others have conferred upon it. It has, however, been almost universally admired, as an able and animated exposition of the author's opinions on the great events and actors in the political scenes of those times; comprehending many just and sagacious remarks on the principal measures of the two contending

parties; and exhibiting many striking portraitures of character, drawn with nice discrimination of judgment, and touched with the powerful hand of a master. It is certainly, upon the whole, an extraordinary production; and it contributed, in no small degree, to advance the name of Dr. Parr to the height of celebrity, which it has since attained.

The first strong sensation created in the literary and political world by the Preface to Bellendenus had scarcely subsided, when public attention was again awakened, in an equal or greater degree, by another singular publication, entitled "Tracts of Warburton, and a Warburtonian, not admitted into their Works; to which are prefixed a Preface and a Dedication by the Editor;" who was soon discovered to be Dr. Parr. Of this, as well as the former publication, some account will be given in a subsequent page. Here, it will be sufficient to say, that the principal object was, to chastise the intolerance and the insolence by which the Warburtonian School was distinguished and disgraced; and particularly to throw a shield of protection over the fair fame of two eminent scholars and excellent men, who had been unjustly and rudely assailed, perhaps under the orders of the great master himself, by one of the most devoted of his disciples. This was a good service to the literary and the Christian community; and, in performing it, the writer has exhibited, in brilliant display, the great powers and endowments of his mind, and the extraordinary force and splendour of his composition.

If, in the latter of these publications, Dr. Parr

appeared as the indignant reprover of arrogant domination, and as the generous advocate of freedom of thinking among literary men; in the former he stood confessed the bold and the ardent Whig, zealously attached to Mr. Fox, and to the wise and liberal principles of his policy, and firmly opposed to Mr. Pitt, and to the great principles of his long administration; of which, it has been said, that it added more to the burdens, and took more from the liberties of the people, than any administration since the unhappy days of the Stuarts. The remarks so vehemently pointed against the minister and his associates, though severe, are frequently just; yet, upon the whole, it must be owned that, in this far-famed preface, the spirit of the partisan prevails over the impartiality of the fair and dispassionate judge of public men and public measures; and that friends and foes are praised and blamed in a degree, beyond all due proportion to the qualities by which their respective characters were distinguished.

Thus openly assuming his station among the leading Whigs of his time, Dr. Parr was fully aware that he had shut the door against all hope of preferment from a court, which had ever regarded political subserviency as a recommendation, at least, equally powerful with literary excellence or moral worth. It was not long, however, before a prospect was unexpectedly disclosed to his view of obtaining the great object of his ambition, by means of the party, to which, from honest conviction, and by public profession, he was now united.

The autumn of 1788 was remarkable in the annals of England for the distressing malady of the king, and for the long and vehement debates in both houses of parliament, which followed in consequence; and which ended in the passing of a bill, vesting the powers of government with the name of regent, in the Prince of Wales. As the royal incapacity, according to the report of the physicians, was likely to be of long duration, there was every probability that Mr. Fox would be placed at the head of public affairs, by the decided choice of the prince; who had always acknowledged him as a personal friend, and who had uniformly professed to adopt his principles of legislation and government. In that case, it was natural to expect that Dr. Parr would be speedily advanced to some high station in the church, by those, with whom his merits as a divine and a scholar would be powerfully strengthened, by the claims of a political adherent.

It so happened that there was, at this time, a vacant seat on the episcopal bench; and it is well known to Dr. Parr's friends that, early in 1789, he left Hatton for London, in consequence of a summons received, with the full expectation of being raised to that dignity, to which honourable ambition and conscious desert had long directed his wishes, if not his hopes. Had his political associates assumed the reins of government, and held them only for a fortnight, as he often used to relate, arrangements, already proposed and in part approved, would have been carried into effect: Dr. Huntingford would have been advanced to the

see of Hereford, and himself nominated Bishop of Gloucester. With so much confidence did he look towards this flattering prospect, that his domestic plans were settled, as he said, with his family; and the great principles firmly fixed in his own mind, which should guide his conduct, both as the head of a diocese, and as a spiritual lord of parliament.[1]

But by the unexpected recovery of the king, announced to the two houses, March 2, 1789, the aspect of public affairs was suddenly changed; the existing administration retained its power; and thus was lost to Dr. Parr his first and almost his only chance of attaining the high honours to which, with so much just pretension, he aspired. Yet he has been often heard to declare that never, till then, did he fully understand the firmness of his own mind; nor could he have previously supposed that a disappointment, so apparently great, would have excited a pang so slight and so transient. He soon afterwards dined in company with the Right Reverend Prelate, who gained the preferment which he had missed; feeling nearly as much satisfaction, he said, as if he had himself obtained it. Within a short time, turning, without much regret, from the view of a court, to which he had been so closely brought, he left London, and hastened back to resume contentedly the calm pursuits of literature, and the active duties of the tutor and the pastor, in his beloved retirement at Hatton.

[1] Gent. Mag. April, 1825, p. 370.

But even if his late disappointment had been more severely felt, not trivial would have been the consolation, which he soon received from a generous proposition brought forward about this time, and well supported by some of the leading and opulent Whigs. This was a subscription for his benefit, of which the amount was afterwards paid into the hands of the Dukes of Norfolk and Bedford; who agreed, in consideration of it, to grant him an annuity of 300*l.* for his life. It was a seasonable supply, which, from the scantiness of his pecuniary resources, had become, indeed, almost necessary; and, as a public mark of their respect and gratitude, it was deservedly due from the party, in whose defence he had stood forward, armed with the united powers of learning, argument and eloquence, at a period, when that party was at once furiously assailed by the government, and distrusted and nearly deserted by the people.

Among the occurrences, which, about this time, deeply interested the public mind, was the important plan of parliamentary reform, brought forward under the auspices of the minister himself; of which the principal object was, to transfer the right of representation from the decayed boroughs to the shires; and to extend the elective franchise from free-holders to copy-holders, in the case of counties, and, in that of populous towns, from the privileged few to the inhabitants at large. This was a most wise and well digested plan; and it received the fair and the liberal praise of Mr. Fox; yet it did not obtain the approbation of Dr. Parr, who thus unreasonably and unjustly decried it—"In

forming and pursuing his great plan of popular representation, the minister exerted all the powers of his genius, and strained all the faculties of his mind. Not satisfied with the idea of introducing reform, his object seemed to be totally to alter the constitution of the senate. The views of which he thought so highly were, however, defeated by a majority of the house."[1]

But in the subsequent conduct of Mr. Pitt, who, though solemnly pledged to this great object, never exerted one effort more to accomplish it, but ever after strenuously opposed it, there was certainly reason enough for language of even more bitter reproach than the following: "From the moment when his plan was rejected, all his ardour cooled, all his diligence relaxed. The very hope of healing what seemed to be corrupt in the state, was not only checked in his mind, but discarded from it. In this instance, some whom the name and the form of liberty transport almost beyond the bounds of reason, complain of his insincerity; and assert, that he who professed himself the great patron and support of their cause, uses a language foreign to his real sentiments."[1]

But if Mr. Pitt has exposed himself to the reproach of having basely abjured the cause in which he had once so zealously embarked, he is entitled, however, for the next great measure proposed by him to high and unqualified praise. This was the commercial treaty with France; a measure founded on the wisest principles of sound and liberal policy.

[1] Præf. ad Bellen. p. 20. Trans. p. 44.

It is mortifying to think that, to such a measure, the enlightened mind of Mr. Fox was opposed; and that he rested one of his great objections to it, on the strange principle of natural and invincible enmity between the two neighbouring nations. With no less surprise than concern, we observe the same objection urged, and the same odious principle admitted, by Dr. Parr, in the following passage:—"It may be remarked that nature seems to have placed an insuperable bar to union, in divided shores, opposite fortunes, and varying laws, customs and genius. They who applaud this treaty, loudly and boisterously contend that the ambitious spirit of the French will now be lulled to repose; and that we shall have nothing hereafter to fear, from their open attempts or secret arts. But the character of the French is, in my opinion, marked by a lust of power and by perfidiousness. When, therefore, they make spontaneous and liberal offers, my distrust is only the more awakened. I fear lest war be enveloped in the mantle of peace."[1]

Little disposed, however, as he was to approve of his measures in general, Dr. Parr awarded to the minister his due share of praise for the part taken by him in the great affair, which, in 1787 began, and for so many years afterwards continued to engage, though with decreasing interest, the attention both of Europe and of Asia. This was the trial of Mr. Hastings, who was impeached by the commons, it is well known, for high crimes and misdemeanours, committed during his administration as Governor-

[1] Præf. ad Bellen. p. 21. Trans. p. 46.

general of British India. "In what relates to the Asiatic governor," says Dr. Parr, "the minister seems to have recovered his energy of mind; and he lent his strenuous exertions, in bringing to the light of day that truth, which had been so long buried under a most enormous pressure."[1]

But though conducted with all the zeal and the talents of the opposition, and sanctioned by the authority of the minister, this celebrated trial, after being shamefully protracted to the end of its seventh year, terminated in the acquittal of the accused, by the votes of twenty-one against eight peers; being all who thought themselves qualified to deliver an opinion, on so complex and so long depending a cause. "It was, indeed, a most lame and impotent conclusion," as was well observed at the time, to which so much display of talent and so much parade of justice were thus brought at last!

Of those, who appeared as actors in this imposing scene of a mighty state-delinquent, summoned before the grand inquest of the nation, none was more distinguished than Mr. Sheridan; to whom, as his tutor, and the tutor of his son, Dr. Parr was united by the ties of friendship, as well as those of political party. It may easily be supposed, therefore, that he would participate largely in the universal admiration, excited on that occasion by the wonderful efforts of genius and eloquence, which have immortalised the name of that great and almost unrivalled orator. The following

[1] Præf. ad Bellen. p. 62. Trans. p. 134.

is part of the splendid eulogy, traced by the pen of his learned preceptor and friend:

"In a late public cause, instituted against a certain governor, how extensive were his claims to favour and to fame! In how wonderful a manner did he communicate delight, and incline the most reluctant to his purpose!" "To the discussion of this cause, he came admirably prepared. All was anxious expectation. From the very beginning, he appeared to justify impatience. That subject, so various, complicated, and abstruse, he comprehended with precision, and explained with acuteness. He placed every argument in that particular point, in which it had the greatest energy and effect. Throughout a very long speech, he was careful to use no imprudent expression, but was uniformly consistent with himself. His style was dexterously adapted to the occasion. In one part, he was copious and splendid; in another part, he was more concise and pointed, and gave additional polish to truth. As he found it necessary, he instructed, delighted, or agitated his hearers. He appeared to have no other object in view, than to give the fairest termination to the business; to prove the guilt of the accused, by the most indisputable evidence, and to confirm the object of the investigation, by strong and decisive reasoning." "With how much applause he was heard by an attentive senate, is universally known. His most determined adversaries were compelled to render tribute to his excellence. A large portion was added, not merely to his fair and honourable popularity, but to his solid and un-

fading glory. Posterity will again and again, with renewed wonder and delight, peruse that composition, and with heartfelt animation will often exclaim, in the words of Æschines, 'Oh that we had heard him!'"[1]

Another question of deep interest, to all the friends of religious liberty, agitated during this period, was the question of the "Test Laws;" by which dissidents from the national church are excluded from all offices of trust and honour, whether civil or military. A first time, in 1787, and a second time, in 1789, the repeal of these laws was moved in the House of Commons, by Mr. Beaufoy, a senator of considerable talents, information and influence, in a speech at once temperate, judicious and impressive. He was powerfully supported by Mr. Fox and others; but opposed, with much vehement declamation, by Lord North, and, with much show of candour and speciousness of reasoning, by Mr. Pitt. The question was, upon the whole, favourably received by the House; and, on the latter occasion, it was lost by a majority, in a full assembly, of no more than twenty.

The defeat, which they had thus sustained, was, in fact, considered by the friends of the repeal, as equivalent to a victory; and most unhappily, their triumph in the present, and their confident anticipation of final and complete success, betrayed them into some gross errors and indiscretions, which proved fatal to their cause. Zeal excited opposing zeal: the old and appalling cry of "the church is

[1] Præf. ad Bellen. p. 31. Trans. p. 65.

in danger," was raised with astonishing success: the timid were alarmed; the artful were emboldened; and the result was, that on a third application, in 1790, the claims of reason and justice, ably maintained as they were, by Mr. Fox, Mr. Beaufoy, Mr. W. Smith, and others, were rejected by the overwhelming majority of 295 to 105.

On these important occasions, the writer feels much regret in recording, that Dr. Parr was found, not among the friends, as, from his attachment to the cause of religious freedom, might have been expected, but among the opposers of the repeal. It ought, however, to be remembered, that the true principles of toleration were not then so well understood as at present; nor were they carried to the same wide and just extent. It was therefore, we may fairly presume, from some honest doubts, that Dr. Parr declared against the wise and equitable policy of Mr. Fox, devoted as he was to him; and adopted, in preference, the less enlarged and less generous views of Mr. Pitt, though to his general measures so decidedly opposed. Thus he sounds the praises of the great statesman, whom he so severely censures in the same volume: "The minister, with a manly spirit, defended the rights of the church, and made his eloquence a kind of sedulous hand-maid to the political sagacity of Lord North; and he claims, therefore, and deserves our highest commendation."[1]

It will hardly be disputed, by any reasonable and well-informed politician of the present day,

[1] Præf. ad Bellen. p. 62. Trans. p. 134.

that the claims of the dissenters are founded on the clearest principles of equity and policy; yet it must be acknowledged, at the same time, that their manner of advancing those claims was, in some instances, not wise or becoming. The severity of remonstrance, and the bitterness of reproach, with which they assailed their adversaries, too often served only to rouse indignation, and to provoke more determined opposition. The numerous meetings of their delegates in London, and in various parts of the country—in which warmth of feeling animated, while prudence did not always guide, their deliberations—produced, as the natural effect, counter-meetings. These meetings were convened in almost every county, and every considerable town, throughout the kingdom; to which all the friends of the establishment, led on by their clergy, flocked, in eager and anxious crowds, as if the very foundations of their church were shaken. Of all these, one of the most noted for its numbers and its zeal, was the meeting of the noblemen, the gentlemen and the clergy of the county of Warwick, held in the Shire-hall at Warwick, Feb. 2, 1790, at which the Earl of Aylesford presided, and at which Dr. Parr attended, without, however, taking any active part in the proceedings. Thus he explains the views which then actuated, and the hopes which then cheered, his mind:

"In the earlier part of my life, I thought the Test Act oppressive; but in the year 1782, I very carefully and very seriously re-examined the subject, and changed my opinion. In 1790, I strenuously opposed the attempt to procure a repeal: and yet

I cannot help indulging the comfortable hope that, in the progress of intellectual and moral improvement, religious animosities will at last subside; and that the restraints for which I have contended, and do still contend, will be no longer thought necessary for the public safety, by the heads of that church, which I have never deserted, and by the members of that legislature, which I have never disobeyed."[1]

One would, indeed, hope that the day cannot be very far distant when, even in the opinion of the great authorities here appealed to, the public safety will not require the exclusion of loyal subjects from their civil rights, merely on account of their religious opinions. It is pleasing, however, to state, that, from this time, Dr. Parr began to open his mind to the conviction, that all such rules of exclusion are equally repugnant to the strictest justice, and to the soundest policy; and that during all the later years of his life, he was the firm and zealous opposer of all religious tests whatever. The uninterrupted exercise of their religion, granted to all non-conformists, whether Protestant or Catholic, secured by law, with an exclusion from all offices of trust and emolument, he considered, according to the just distinction of Dr. Paley,[2] as partial toleration; and their full admission to all civil privileges and capacities, as complete toleration. The latter, and not the former, appeared to him, at once, the most just and generous, and the wisest and safest system, which a nation can adopt.

[1] Sequel, p. 52. [2] Paley's Moral Philos. vol. ii. p. 334.

Attached to a volume in Dr. Parr's library, entitled "The Right of Protestant Dissenters to a complete Toleration, 1789," is the following note: "This very able book was published on the application of the dissenters for the repeal of the Test Act. It has been ascribed to Sergeant Heywood, who, probably, was assisted by lawyers and dissenting clergymen. It is the only powerful book produced by the application; and it wrought a total change in Dr. Parr's mind, on the general principle of tests. He always disapproved of the sacramental test; and he now sees the injustice and inefficacy of all religious tests whatever."[1]

It was, probably, during the earlier periods of Mr. Pitt's public life, that Dr. Parr sought and obtained an interview with the prime-minister, of which he often spoke to his friends, with mingled pride and pleasure. Opposed to the general course of his administration, and severely as he reprobated many of its most distinguished acts; yet it was impossible that he should not think highly of Mr. Pitt's talents, both as a statesman and as an orator; and he always rendered full justice to the enlightened views which dictated some of his measures, and the upright intentions which guided all. "If a friend of Mr. Pitt," said he in one of his publications, "were to ask me for a dedication, I should disdain, from political motives, to refuse compliance. Without offering the smallest violence to my own settled principles, I should endeavour to gratify the warm, and, it may be, honourable prejudices of Mr. Pitt's adherent. In

[1] Bibl. Parr. p. 615.

the wide range of that minister's attainments, talents, and even measures, I should not very long be at a loss for topics of commendation, at once appropriate and just. I should select those topics with impartiality; I should seize them with eagerness; I should exhibit them with all the advantages of exemplification and arrangement, with all the embellishments of diction, and all the ardour of panegyric, which my understanding and my erudition, such as they are, would enable me to employ."[1]

Thus capable of fairly estimating the merits, as well as demerits, of a great political adversary, it need surprise no one that Dr. Parr should conceive a wish for the honour of being admitted to a conference with a minister, who was for so many years the favourite of the king and the people, and who so long held in his hands the destinies of England, and, in some degree, of Europe. Accordingly, by means of a common friend, Dr. Parr caused a message to be communicated, importing, that as he supposed an interview would not be disagreeable to Mr. Pitt, and as he was sure it would be highly gratifying to himself, if Mr. Pitt should be disposed to grant him that favour, Dr. Parr requested that he would appoint a time and a place, such as might best suit his own convenience. The communication was favourably received; a time and a place were fixed; and the great statesman and the great scholar met. Their conversation was long and animated; embracing a variety of topics, chiefly, it may be supposed,

[1] Reply to Combe, p. 9.

of literature; as politics were, by express agreement, excluded; and, after having passed several hours together, they separated with many expressions of mutual regard. Dr. Parr was highly delighted with the interview; and was confirmed by it in his favourable opinion, long entertained, of the pure and good intentions, which actuated the mind of Mr. Pitt, as a man and a statesman—even amidst the deplorable political errors, under the ruinous effects of which the country is at this moment suffering, and will, probably, continue to suffer for years to come.

CHAPTER XVII.

A. D. 1787.

Publication of "Bellendenus de Statu, Libri Tres"—Account of the author, and of his work—Of another work by the same author—Charge of plagiarism against Dr. Middleton—The three Dedications, to North, Burke, and Fox—The Preface—Public characters introduced into it—Beloe's translation of it.

WILLIAM BELLENDEN, a native of Scotland, descended from an ancient and honourable family, lived in the reign of James I., and was preferred by him to the office of Master of the Pleas, or Requests; an office of which the business seems to have been to receive petitions, and to make a report of them to the sovereign. He was a man, eminent for his talents and his learning; and is said to have been professor of the Belles Lettres, in the University of Paris. It is certain that, leaving his native country, he passed many years of his life, devoted to literary pursuits, in the French metropolis. As the reader of petitions to one prince resided so long in the capital of another, it should seem that the office itself was nominal, or that it admitted of being performed by deputy. These few particulars comprise all that has been discovered of the early or the later history of Bellendenus. It is not even known how long he lived, nor when, or where, he died.

During his residence at Paris his mind was not suffered to languish, nor were his studies barren of

public utility; for here he composed his three treatises, and published them successively in the following order: "Cicero Consul"—"Cicero Princeps"—"De Statu Prisci Orbis." The two first, from a principle of gratitude, he inscribed to James' accomplished son, Prince Henry; who died, to the grief of the whole nation, at the early age of eighteen; and the last he dedicated to his second and only surviving son, afterwards the unfortunate Charles I. As the three treatises are on subjects in some degree connected with each other, he was induced, at a subsequent period, to print them together in one volume; reversing the order in which they originally appeared, and giving to the whole the title of "De Statu." This was done in 1616.

Of the three books—the first, "De Statu Orbis" exhibits, in a series of slight but masterly sketches, the progress of religion, philosophy, and legislation, beginning with the earliest ages, and pursuing them through all their various modifications and improvements, during the times of the Egyptians, the Hebrews, the Greeks, and the Romans. The second book, "De Statu Principis," shows the origin of all power in a state, and the true end for which government is instituted, prescribes the duties of princes and rulers, and strongly enforces those maxims of wisdom, which ought ever to guide both their public and private conduct. The third and the largest book, "De Statu Reipublicæ," explains the nature and duty of the consular and senatorial dignity at Rome; and delivers, in minute detail, those great rules of right conduct, applicable to all who are intrusted, especially

under free governments, with any share of public authority, civil, sacerdotal, or military.

Prefixed to the three books is a short introductory treatise, entitled "De processu et scriptoribus Rei Politicæ"—of which the object is to trace to their sources the false notions in religion, and the erroneous and defective views in moral and political science, prevalent in the earlier ages of the world. Even in this small part, as well as throughout the whole work, much curious and valuable information is communicated in a style perspicuous and elegant, with all the advantages of clear and lucid arrangement; and no reader can peruse it without being struck with the learned and diligent research, the strong powers of intellect, and the deep feelings of piety and virtue, which every where conspicuously appear.

Besides this work, Bellendenus had begun another and a still greater, entitled "De tribus Luminibus Romanorum;" with which high distinction it was his intention to decorate the name of Cicero, Seneca, and the Elder Pliny.[1] But to the regret of all scholars, he lived to complete only the first of the three divisions of his work. "It is an admirable performance," says Dr. Parr,

[1] "*Bellend. de tribus Luminibus Romanorum, &c.* This celebrated work is posthumous. It relates to Cicero only; and of the other two *Lumina* we have nothing. In the spring of 1783, Sir William Jones told me, that his learned father-in-law, Dr. Shipley, Bishop of St. Asaph, held Seneca to be one of the Lumina; and the learned Dr. Lowth, Bishop of London, told me in 1787, that he believed Pliny to be the other. But it is singular that Shipley had not heard of Pliny, nor Lowth of Seneca. S. P."—*Bibl. Parr.* p. 336.

'bearing, in every part, testimony to the diligent application, and the superior genius of the writer. Whatever we find in the different writings of Cicero acutely conceived, or elegantly expressed, he has not only collected in one view, but has elucidated in the clearest manner."[1]

It is in reference to this last work, that Dr. Parr has exhibited a serious charge against a scholar, and a writer of high renown, to whose various excellencies he has, at the same time, rendered ample justice. "Dr. Middleton," says he, "was a man of no common attainments; his learning was elegant and profound; his judgment was acute and polished; he had a fine and correct taste; and his style was so pure and harmonious, so vigorously flowing, without being inflated, that, Addison alone excepted, he seems to me without a rival."—"As to his mind," continues Dr. Parr, "I am compelled with grief and reluctance to confess, that it was neither ingenuous nor faithful; and I am vehemently displeased to find, that a man, so enlightened and accomplished, should have attempted to deprive another of his merited fame. For I assert, in the most unqualified terms, that Middleton, in his *Life of Cicero*, was not only indebted to Bellendenus for many useful and splendid materials, but that, whenever it suited his purpose, he has made a mere transcript of his work."[2]

This extraordinary instance of literary theft had long indeed been suspected, but was never till

[1] Præf. ad Bellen. p. 70. Trans. p. 149.

[2] Præf. ad Bellen. p. 3. Trans. p. 7.

now sufficiently proved; and it must be owned, that it casts a dark shade over a name, which had hitherto shone, with resplendent lustre, in the republic of letters.

The three treatises of "Bellendenus de Statu" had long been remarkably scarce, when, in 1786, a new edition was projected, in concert with Dr. Parr, by the late Rev. Henry Homer, formerly of Emanuel College, Cambridge. Of the origin and progress of this design, the following account is given by Dr. Parr:

"Mr. Homer had often heard me speak of the high esteem in which I held Bellenden's book, "De tribus Luminibus," and of the great pains I had taken to examine how far the charge of plagiarism from that work, urged against Dr. Middleton, was well founded. My conversation might, or might not, have excited his curiosity about the name of Bellendenus. But I know that he was a diligent searcher after curious books; and soon afterwards, having met with Bellenden's three treatises, he wrote me a good-humoured and triumphant letter about his discovery. In the month of October, 1786, he came to me at Hatton, bringing with him the book in his pocket; and at the same time, talked about publishing it. I examined the tracts, which I had never seen before; I concurred with him in the propriety of publishing it; and the result of our conversation was, that I should assist in revising the sheets, write the dedications and preface, and partake of the expense. Thus we entered on the work by common consent

from the beginning, and pursued it with joint exertion to the conclusion."[1]

Of the dedications and the preface, also, the learned writer has left upon record the following detailed account:

"Pleased as I was with the whole design proposed in October, I wrote the dedications and the preface, too, before the end of November. The preface at first filled about a sheet of paper; and contained such information, as I was able to obtain from my books. I afterwards gained, by means of Mr. Homer's inquiries and my own, additional information, which I occasionally inserted, as soon as it reached me. About the end of November, or early in December, my daughter, who was very ill, went with her mother to London; and remained, for some time, under the kind and judicious care of Dr. Combe. I suffered great inquietude of mind, from the danger in which I supposed her to be. I sought relief, and found it, in preparations for the enlargement of the preface. The political matter was then for the first time introduced; and, of course, the preface grew larger and larger, as new efforts produced new additions. It was, in December, first transcribed by Mr. Maltby; and afterwards, in the month of January, 1787, it was again transcribed by him. In the same month, I had an opportunity of showing it to Mr. Sheridan. It happened to me, as it does to other men of letters engaged in a favourite work, that revisal, communication, and reading, supplied fresh ideas; and the

[1] Reply to Combe, p. 42.

size of the preface was, in the second transcript, much increased, before I sent it up to the press, in the month of January. Whilst it was printing, I revised every sheet twice. I made several corrections in the style, a few alterations in the arrangement, and some additions to the matter. It was published about the end of May, or beginning of June."[1]

From Dr. Parr's great admiration, and from his frequent perusal of Bellenden's unfinished work, "De tribus Luminibus Romanorum," as mentioned by himself, the idea was no doubt suggested to his mind, of celebrating, under the similar designation of "Tria Lumina Anglorum," the praises of the three illustrious statesmen, Burke, North, and Fox. He has, therefore, not only inscribed to them in three elegant dedications[2] the three books of which the work consists; but he has also devoted a considerable portion of his preface, to a discussion of their respective merits, as statesmen and as orators. Their distinguishing excellencies, as orators, are traced in clear and strong lines; and the maxims and measures of policy, approved or adopted by them, as statesmen, are strenuously defended, and often lavishly applauded. But the whole preface, it must be owned, is written rather in the style of vehement declamation, than of cool and dispassionate reasoning.

Of the "Tria Lumina Anglorum," the first presented to our view, on this political canvass, is, Mr. Burke; whose qualities, as a public man and a public speaker, are flatteringly delineated. But let it be

[1] Reply to Combe, p. 43. [2] App. No. II.

remembered, it is Mr. Burke—qualis erat!—in his happiest phasis—before he assumed the strange shape in which he appeared after the French Revolution—opposing not only the party with which he had so long and so uniformly acted; but opposing, also, and even reprobating all the great principles of liberty and policy, which he had so constantly avowed, and so ardently maintained—Quantum mutatus ab illo!

"That man requires no studied panegyric as to his moral character, whose manners are conciliating and agreeable, and whose actions are directed by the rules of virtue. But the rectitude and integrity of Burke are so conspicuous, that defying all scrutiny into his own, he may be justified in exacting a rigorous account of another man's conduct."[1]

Then—as an orator—his eulogist thus speaks of him:

"Athens was the parent and patroness of science. But an Athenian audience would have listened, with delight, to Burke; would have admired his inventive copiousness of diction; would have thought the goddess Persuasion enthroned upon his lips."—"He, who imitates Burke, may be assured that his model is marked by Attic excellence; and he, who hears him with delight, may be satisfied that his own progress in literature is far from being contemptible."

The unfortunate war-minister, during the long contest with America—in private life so beloved!—as a public man so reprobated!—is next intro-

[1] Præf. ad Bellen. p. 7. Trans. p. 15.

duced; and his character favourably, many will think too partially, represented, is given in a passage quoted in a former page of this work;[1] to which may be subjoined the following:

"If we investigate more minutely the character of his mind, we shall have occasion to observe, that when in possession of the highest office, and opposed by a powerful competitor, he conducted himself with the extremest moderation. We shall find him steady in his attachments; placable in his resentments; successful in inspiring that confidence, which he never disappointed; without the least appearance of criminality, unless it be that, in the prosecution of the American war, he did not keep pace with the ardour of the public expectation."—"But great as are his claims to praise in other respects, our admiration is principally attracted by the firmness, with which he supported adversity; and the dignity, which, in the midst of danger and difficulty, he preserved pure and undiminished."[2]

If the portraitures of the two first great ornaments of Britain are but slightly touched, that of the third is more fully drawn, and more highly finished. He is thus introduced:

"My third illustrious character possesses a mind great and lofty, and, at the same time, full of candour and simplicity; who, alone, claims the singular merit of excelling in almost every species of eloquence."[3]

[1] See p. 114. [2] Præf. p. 8. Trans. p. 17.
[3] Præf. p. 9. Trans. p. 19.

Among the many striking and beautiful delineations of the vast and wonderful powers of Fox's oratory, are the following:

"If he do not forcibly impress his audience at the commencement of his speeches, his strong and varied powers, as he proceeds, progressively rouse and fix attention. His introductory skirmishes, if we may so term them, are contrived—not for insulting parade, in imitation of the Samnites, who did not use in battle the spears, which they brandished before it—but so as to be of the greatest advantage to his purpose, when he appears more particularly anxious to gain the victory. If strenuously pressed, he retreats, not as if he had thrown away, or even dropped his shield; but he seems wholly collected in himself, and merely to be making use of a feint, whilst selecting a better situation. When his object is, to refute his adversaries, he accumulates all his powers. Sometimes, he applies the more compressed weapons of logic; and, with their extreme acuteness, harasses those who are most versed, and most obstinate in the contest. Sometimes he expands himself, and lets loose all the reins to that species of eloquence, which is more difficult, more magnificent, more splendid. But all the superior greatness of his genius is then apparent, when, unresisted, he takes possession of what seemed capable of a vigorous defence; when he describes the opinions and manners of men; when he applies examples; when he alarms his adversaries with apprehensions of the future; when he denounces vengeance against crimes; when he passes the limits, which

restrain ordinary speakers; when he expresses the emotions of supplication, of hope, of detestation."[1]

The unhappy errors of Mr. Fox's conduct, especially at the beginning of his career, though acknowledged and lamented with all the regrets of virtuous consistency and dignity, are yet stated with those fair allowances, which candour requires, and moral justice approves.

"I will confess that when Mr. Fox first entered on the dangerous paths of early life, when the blaze of the world first burst upon his inexperienced sight, he had not the resolution to forego the pleasures, the pursuits, or, if you please, the follies of his companions. I will concede yet more: I will even allow that his deviation from the right line of discretion was not abrupt or casual, but precipitate and continued; that he consumed his patrimony, became the victim of usurious engagements, and sullied the lustre of his rank and birth by vicious indulgence. But these delights, fallaciously so termed, never detained or occupied him very long. He felt a conscious superiority of talents; the studies of eloquence, at intervals, captivated his fancy; and with all his indiscretions, he preserved a certain dignity of character. We are bold to assert that he was never profligate. The interests of his country occasionally employed his thoughts and his active exertions. If, in the hours of indolence and retirement, his pursuit of pleasure was immoderate; yet, when occasion required, he was able to display the lustre of

[1] Præf. p. 11. Trans. p. 23.

superior virtues; and he had always the faculty, which he still retains, of conciliating the affections of his friends."[1]

The errors and indiscretions of youthful days were greatly atoned for by the subsequent conduct of Mr. Fox, in private, but especially in public life. So his admirer and his advocate powerfully pleads:—

"He may justly be ranked amongst the number of those, of whom there are many, entitled to the praise of estimable characters; who, from a youth consumed in intoxicating pleasure, have emerged, at length, and become deserving as men, and illustrious as citizens. Whilst employed in public affairs, all his plans were formed with so much diligence and energy, he was so vigilant and so indefatigable in the pursuit of the public welfare, so prompt and active in transacting business, that no spirit of jealousy or opposition could withhold from him the commendation, which was alike due to the wisdom of his councils, and the vigour of his actions."[2]

But besides the "Tria Lumina"—the three principal figures in the picture—characters of other leading men of the times are sketched, with uncommon force and spirit; generally, with much truth of resemblance, though not wholly without those discolourations, and even distortions, by which the grave, as well as the merry satirist so often disguises or disfigures the reality of objects to the view of others, and sometimes to his own.

[1] Præf. p. 14. Trans. p. 30.

[2] Præf. ad Bellen. p. 15. Trans. p. 32.

Among the persons, standing most prominently forward in this splendid piece of political painting, is the prime-minister himself; and placed in contrast with him, appears his great rival in debate, Mr. Sheridan. These are surrounded with a group of personages, of whom the chief are Miso-Themistocles, Doson, Novius, Thrasybulus, and Clodius; who are easily known, "vizarded" as they are, to be the late Duke of Richmond, the first Marquis of Lansdowne, Lord Chancellor Thurlow, Mr. Dundas, and Mr. Wilkes.

With respect to the prime-minister, whom the writer, for reasons given by himself,[1] forbears to name, it must be confessed that the largest portion of Dr. Parr's preface is one continued severe, indignant invective, pointed against the principles and the measures of his administration; and yet justice is not denied even to him, nor is a certain degree of qualified praise withholden from him. In the following passage, his admirers will acknowledge something like a fair estimate of his talents as an orator:

"This young man is distinguished by an ornamented and florid style of eloquence, which, as it seems transferred to the senate entirely from the schools of the sophists, offends the sagacity of some, and the dignity of others. He possesses,

[1] "Some perhaps may be inquisitive to know why I have distinguished a certain young man of exalted station by a Greek appellation? I have, in this instance, imitated the example of Nicholas Heinsius, who, in his letter to Gronovius, frequently calls Gevartius ὁ Δεῖνα, avoiding, in testimony of contempt, to give him his proper name."—*Præf.* p. 75. Trans. p. 157.

however, one faculty, in my opinion his chief recommendation—that of speaking with facility on all occasions. The ancients were accustomed to believe that this talent could only be the effect—though the honourable effect—of continued industry. Whatever be the necessity of the occasion, as soon as he rises, at the very waving of his hand, and the motion of his foot, an exuberance of words, like the Pompeian Band, bound to their leader by the solemnity of an oath, press themselves forward with zealous eagerness; and very remarkable it is, that, whilst speaking with great variety, and still greater celerity, in all the turns and changes of debate, he is so accurate in the choice, and so correct in the application of his words, that he never, in the minutest instance, deviates from grammatical precision. Though there are some who do not entirely approve of that rapidity of style, which is produced by the imagination, when warm with new ideas; yet, even these acknowledge, that if his language were committed to writing, it could not be more polished or more perfect."[1]

There is, in the following passage, a spirit of fairness and candour which, especially in a political disputant, all must approve and all admire:—

"I distinguish the cause from those who support it, hating the one, but not the other; which sentiment I particularly apply to that young man, in whom I willingly confess to have discovered proofs, both of virtue and genius, when first he

[1] Præf. p. 23. Trans. p. 50.

entered the career of glory. Betwixt the barrier and the goal, however, a long distance and various objects intervene. The way to it is insidious; 'puzzled with mazes and perplexed with errors.' Why should I dissemble my sentiments? His colleagues seem to have brought him down from the skies; and to have succeeded in making him, not like his connexions, but most preposterously unlike himself."[1]

Next to the minister, and opposed to him as he often was, in keen debate, appears Sheridan; in whose portrait, evidently drawn by the hand of partial and admiring friendship, the general likeness will be acknowledged, amidst the high colouring, with which it is heightened and adorned.

"It cannot be denied that there are some, among his adversaries, with whom the minister constantly avoids the encounter. At least, he fails in obtaining the applause even of his friends, whenever he opposes himself to that man, whose talents as an orator and a disputant, are so eminently great; who penetrates into every subject of whatever nature, and understands every weapon of attack and defence; who rivals Hyperides and Lysias in acuteness, Menander and Aristophanes in wit."—"To a profound knowledge of affairs, Sheridan unites all the essential qualities of the orator. His vein of humour is great and delightful; his erudition is polite, elegant, and extensive; his quickness of apprehension and acuteness of reply

[1] Pref. p. 61. Trans. p. 132.

are really wonderful; besides which, on all occasions, he discovers the most ingenuous and exquisite urbanity."[1]

Of the remaining characters—Doson and Miso-Themistocles are introduced, merely for the purpose of receiving their sentence of condemnation; the one, for his mad fortification-projects, the other for his disingenuous conduct towards his political associates, after the decease of the Marquis of Rockingham. Clodius, too, is seen only for a moment, and is then dismissed, stamped with this mark of reprobation:—"The daring falsehoods of Clodius, which formerly inspired kings with terror, cease now to allure a smile, or the faintest murmur of applause; for, having been again and again repeated, they excite fastidiousness, among the lowest of the vulgar."[2]

There are still two bold sketches to be noticed. The one is that of Novius:—"He is an orator, who carries menace and terror on his brow; but we think his eloquence Thrasonic, and despise its loudest thunder. His appearance never fails to communicate the idea of outrage; and his countenance is alike gloomy and terrific. Vast in his person, bold in his sentiments, pompous in his words, and powerful, not so much in the qualities of wisdom, as in the consequence, which he gives to trifles, he has secured the prejudices of the Upper House. His style of oratory is warm and petulant; neither remarkable for its neatness, nor offensive for its vulgarity. His attempts at ridi-

[1] Præf. p. 29. Trans. p. 61. [2] Præf. p. 53. Trans. p. 115.

cule are mean and disagreeable. His replies to his opponents are constantly acrimonious. His constructions of law are artful and malignant. He often becomes so vehement and furious, as to exceed all bounds of decorum,—I had almost said, of reason."[1]

"Behold now the mighty, the enormous Thrasybulus! whose countenance and appearance afford amplest matter for ridicule. If you wish to know the qualities of his eloquence, it is marked by no elegance or ornament; it is rude and offensive; always maimed, confused and obscure. To this add a prompt volubility of tongue, and impudence not easily abashed; with a tone of voice, which, though I have heard, I should find it difficult to describe. At one time, it menaces him with suffocation; at another time, it is harsh, as if passed over a file."—"They who have seen Thrasybulus inclining, sometimes to this, sometimes to that side, are at a loss to imagine which will be favoured with his suffrage. His zealous services, indeed, every man of power may direct and command, as he pleases. He openly confessed, that no eye shall ever discover in him a reluctance to undertake measures of a difficult nature, or a fastidiousness with respect to those which appear base and dishonourable. By being every thing to every man, he insinuated himself into the favour of the great. His interest is therefore secure; for he never knew what it was to blush."[2]

Such is a slight analysis of the Preface to Bel-

[1] Præf. p. 49. Trans. p. 108. [2] Præf. p. 53. Trans. p. 116.

lendenus; and, imperfect as it is, it may yet be sufficient to convey some idea of that singular production to readers, to whom the original itself may not be acceptable. They will at least be able to judge of the validity of the objection urged against it, as being, like the two well-known prefaces of Sallust, entirely unconnected in its subject with the work to which it is prefixed. It cannot be denied, that the objection is founded in the long established rules of propriety and good taste; and yet, who would wish to take away either the short but pleasing and instructive proems to the histories of the Catiline and Jugurthine wars? or the long, the learned, the animated and eloquent preface to Bellenden's treatises? When amusement or instruction is really communicated, a little incongruity as to time or place is easily pardoned."[1]

Of the merits of this preface, as a composition, the writer presumes not to give any opinion of his own:—"Laudatur ab his, culpatur ab illis." Whilst some have extolled it as a master-piece of modern Latinity, others have represented it as a copious collection of words and phrases, culled from the best authorities, and skilfully interwoven with each other, leaving little in the language, which can be called the writer's own."[2] But allowing the just

[1] "*Bellen. de Statu libri tres.* I republished this book, and wrote for it a preface which attracted some notice. S. P." —*Bibl. Parr.* p. 336.

[2] Horne Tooke once said of it, "It consists of mere scraps;" and the sarcasm was reported to the learned editor. They happened soon afterwards to meet. "So, Mr. Tooke," said Dr. Parr, "you think my 'Preface' mere scraps?"—"True," replied Tooke, with his usual inimitable promptness, "but you know, my dear doctor, scraps are often titbits!"

ness of the remark, in a degree, it would hardly be fair to urge it to the extent of destroying all claims, on the part of Bellenden's editor, to the honour of an original writer. Bellenden himself not only professes to form his style on the model of Cicero, but has borrowed freely from his master, especially in his third book; which, indeed, is little more than a vast collection of Cicero's thoughts, in the very words of Cicero. Even in his first and second books, where he speaks more from himself, it is often difficult to distinguish the language which he borrows from his own; and yet, upon the whole, who will deny him the praise of being a skilful and elegant writer of Latin?

But on this subject let Dr. Parr himself be heard:

"My relief from the continued fatigue of a laborious situation has been the perusal of Greek and Latin authors. The candid reader will, therefore, forgive me, if I should be found to have used in this preface such words and phrases as, in the course of my reading, have excited my more particular attention. To what precise limits the imitation of the ancients may extend, I pretend not to determine. In matters of this kind, every one has his own particular taste to pursue, and judgment to satisfy. Merit, in such cases, is not to be decided from particular phrases or expressions, but from the general tenour and complexion of the entire performance."[1]

Thus, also, in answer to some remarks of a literary opponent, he speaks in another publication:

[1] Præf. p. 73. Trans. p. 154.

"Hitherto, I have been accustomed to think, that the preface excited some degree of attention to the work itself; and had gratified a little the curiosity of scholars not only in England and Scotland, but also in Germany: where I know that Mr. Heyne paid a most honourable tribute of commendation to me, for not preferring what Milton calls the 'gay rankness' of modern fustianists to the native Latinism of Cicero."[1] He afterwards adds, "Highly as I am gratified by the approbation of Mr. Heyne, I by no means aspire even to the qualified praise bestowed on those writers who are known by the name of Ciceronians. Instead of imitating, as some scholars have professed to do, the manner of Terence or Tacitus among the ancients, or of Lipsius and Strada among the moderns, I have endeavoured, as far as my slender abilities would permit me, to make the style of Cicero a general model of my own; and, at the same time, I have avowedly followed the example of many learned men in the occasional use of words, which are not found in the writers of the Augustan age. Even in the corrected preface to Bellenden, I have discovered some faults; and I have no hesitation in saying, that I think my own talent for Latin composition very inferior to that of Sir W. Jones, Bishop Lowth, Dr. Philip Barton, Dr. Lawrence, and Sir G. Baker."[2]

Soon after the preface to Bellendenus had made its appearance, an English translation was published by Mr. Beloe, without the knowledge and

[1] Reply to Combe, p. 47. [2] Ibid. p. 82.

consent, and, as it afterwards appeared, contrary to the wishes of the author. Thus, however, the translator speaks in his own justification:—

"If the learned author of the preface had condescended to favour the public with his name, motives of delicacy would have restrained us from translating it, without the express sanction of his approbation. As he has not done this, we may indeed indulge conjecture concerning him; but conjecture is, in its very nature, vague, and of necessity it is often fallacious. It would, however, be invidious and malignant to suppose that any man delivers sentiments in a dead language, which he will not avow, or which he cannot vindicate, in his own. We will not, therefore, believe, that with respect to the editor of Bellendenus we have any resentment to deprecate; we are even inclined to hope that he will expect no further apology from us, than we are ready to make from the consciousness of not having rendered adequate justice to his taste, his erudition, and his genius."[1]

Attached to the copy of this translation in Dr. Parr's library, are the following words—"Hastily and incorrectly translated by the notorious William Beloe, who apologised to Dr. Parr for the liberty he had taken."[2]

[1] Advertisement to the "Free Translation of the Preface to Bellendenus."

[2] Bibl. Parr. p. 336.

CHAPTER XVIII.

A.D. 1789.

"Dr. Parr's Republication of Tracts by Warburton and a Warburtonian, &c. with a Dedication and two Prefaces"—Notice of Bishop Warburton—of Bishop Hurd—Offence committed by Dr. Jortin—Dr. Hurd's "Delicacy of Friendship"—Offence committed by Dr. Leland—Dr. Hurd's letter to him—Warburton's two Tracts—Question considered, Whether the republication of these Tracts is justifiable?—Dr. Parr's vindication of himself—His character of Warburton—of Hurd.

FEW readers will require to be told that Warburton, the celebrated Bishop of Gloucester, was a man of powerful mind, which he assiduously cultivated with little assistance from others, and of vast and various learning, for which he was indebted almost entirely to his own laborious exertions. He received no other education, but that of a common grammar-school;[1] and was brought up to the study of the law, in which, for some years, he practised as an attorney. Changing afterwards his views, he entered into the church, and soon obtained considerable preferment; though it was not till a late period of life that he rose to its higher dignities. As a divine, a scholar, and a writer, he was long regarded not only as the distinguished ornament of his profession, but also as one of the

[1] "With eloquence so vigorous, knowledge so various, and genius so splendid, Warburton might justly have laughed at the censures of his contemporaries, upon his want of skill in verbal criticism, and his want of practice in Latin composition. S. P."—*Bibl. Parr.* p. 645.

great men of his age and his country. Far, however, from being content with the respect and the deference, to which he was really entitled, he set up for himself a bold claim of dictatorial authority, which least of all in the republic of letters can ever be patiently endured. The consciousness of his own abilities inspired him with a proud esteem of self, and a haughty disdain of others, which he was at no pains to conceal, even in his conduct, and still less in his writings. Nothing could be more disgraceful in itself, or more degrading to the clergyman and the man of letters, than the contempt and abuse, which he poured upon all, by whom his opinions were rejected, or in the smallest degree opposed.

His works are numerous; and all bear the stamp of his superior genius: but it is genius, deserted by common reason and sense; wandering without a guide; perplexed with its own errors, lost in the mazes of its own creation. No one more frequently mistook the shadows of imagination for the realities of truth; and none ever more scornfully rejected the best established opinions of mankind, or more obstinately and arrogantly maintained his own peculiar notions, however visionary and absurd. It was his delight to employ the mighty powers of his mind in searching after strange and repulsive novelties, and dressing out whimsical and astounding paradoxes in the imposing garb of new and important discoveries. It was impossible, therefore, with all his just claims to the respectful regards of others, that he should not be the object often of silent wonder, and sometimes of serious

censure. But if he created many enemies, he also attached to himself many friends and partisans, by whom he was at once admired, loved, and feared.

Amongst the number of his devoted followers, none was more remarkably distinguished than Dr. Hurd, the late Bishop of Worcester; who, on every occasion, pressed eagerly forward to do him homage, with all the zeal of a sworn vassal to his liege lord; and who ever stood ready armed to defend him, when attacked; to support him when attacking others; and to claim for him the victory, even when repulsed or defeated. Dr. Hurd never shrunk from maintaining the most absurd or objectionable of Warburton's theological dogmas, or critical decrees; nor hesitated to encounter with rude defiance or cool derision, the most reasonable and respectable of his opponents. "Pariterque in bella ruebant;" and it might be added, "his unus amor erat." For, never were disciple and his master so well pleased with each other, or so profuse in their mutual adulations. This sufficiently appeared in their long published writings; and was still more glaringly exhibited in the volume of "Letters," bequeathed by his Lordship of Worcester, as a legacy to posterity; being printed during his lifetime under his own direction, though not presented to the public till after his death. Nothing can be more truly disgusting than the gross flattery so complacently given and received, in the course of these Letters; and yet even this would have been less intolerable, if it had not been accompanied by so many supercilious remarks and scornful jeers, pointed against some of the greatest and best men

of the literary world, who refused to measure their opinions by the standard of Warburtonian infallibility.

Dr. Hurd was, in many respects, an amiable man and an exemplary clergyman. He was an accomplished scholar, and an elegant, though by no means a faultless writer. It is much to be lamented, therefore, that he should have imbibed, in so large a portion, his master's acrimony of temper, and have imitated so frequently his contemptuousness of manner: nor is it possible to absolve him from the severe censure, which Mr. Hume has pronounced in the "Short Account of his Life;" where, speaking of one of his own works, he observes, that "Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, which distinguished the Warburtonian school."[1]

Such was Warburton, and such the Warburtonian—whose tracts, rejected by their authors, were republished, certainly with no friendly views, by Dr. Parr; and, therefore, his conduct may seem to require some explanation, or to call for some vindication—if, of vindication, it admit.

Be it known then, if not already known, to the reader, that, among the many persons, who brought down upon them the displeasure of the great hierophant of Gloucester, there were two more notorious, perhaps, than the rest, Dr. John Jortin, and Dr. Thomas Leland; and their story must now be told somewhat in detail.

1 "My own Life," prefixed to Hume's History of England, vol. i. p. 13.

Of his numerous productions, the great and the favourite work of Warburton was, "The Divine Legation of Moses demonstrated;" of which, it may be truly said, that never was there a work so universally read at the time, and so soon afterwards utterly neglected, and almost utterly forgotten. Such is the fate of misguided, though splendid genius![1]

Amidst the wild conjectures and strange assertions, the unsafe premises and unsound conclusions, with which that singular production abounds, not the least remarkable is the allegorical interpretation attempted to be imposed on the sixth book of Virgil's Æneid. The learned author contends, "that Eneas' adventure to the infernal shades is no other, than a figurative representation of his initiation into the mysteries, and an exact one, especially, of his initiation into those of the Eleusinian spectacles."[2] The hypothesis is supported with much ingenuity and learning; but it is a "baseless fabric," which dissolves and vanishes at the first touch of true criticism, or even of sound sense. "It is," says Dr. Parr, "completely confuted, in a most clear, elegant, and decisive work of criticism; which could not, indeed, derive authority from the greatest name, but to which the greatest name might with propriety be affixed."[3]—"These critical observations," as it

[1] "The Divine Legation of Moses" is a monument, already crumbling into dust, of the vigour and the weakness of the human mind."—*Gibbon.*

[2] Div. Leg. Book ii. sect 4.

[3] Dedication to Warb. Tracts, p. 192.

afterwards appeared, were written by the historian of the "Decline and Fall of the Roman Empire."[1]

And now for the high misdemeanour laid to the charge of Dr. Jortin. He was guilty of the two-fold offence[2] "of writing upon the same subject, and of not taking the same view of it with "the inquisitor-general and judge-supreme of the opinions of the learned."[3] He had published a volume, containing "Six Dissertations;" in the last of which, he dares to discuss the subject of the Sixth Eneid; and ventures thus to notice, cautiously and respectfully, the Warburtonian hypothesis. "That the subterraneous adventure of Eneas is intended by Virgil to represent the initiation of his hero, is an elegant conjecture; which has been laid before the public, and set forth to the best advantage, by a learned friend." He then proceeds, but without one word of direct objection to the allegorical interpretation to deliver his own, which, no doubt, he thought more reasonable; referring the decision, as indeed he safely might, to the judgment of the readers.

Such was the offence committed against the self-created lord of the literary world, which was thought to call for exemplary punishment; and the task of inflicting it was promptly taken upon himself, by one of the ablest, perhaps, certainly one of the most obsequious of his servants. A pamphlet accordingly soon appeared, with the title "On the Delicacy of Friendship; a seventh

[1] Gibbon's Works, vol. ii. p. 437.

[2] "Delicacy of Friendship," Hurd's Works, vol. xiii. p. 283.

[3] Lowth's Letter to Warburton, p. 9.

Dissertation, addressed to the Author of the Sixth:" of which, though it appeared without a name, the writer was in no long time discovered to be Dr. Hurd; and surely, of all the productions which ever came from the pen of a scholar of reputation, and a man of respectability, this was the most offensive and inexcusable. It was received with the indignation[1] which it merited, by men of all parties, not excepting some of Warburton's friends.[2] Unjustifiable in its object, odious in its spirit, false in many of its statements, and futile in most of its reasoning, it can hardly be condemned, on its own account, with too much severity; and when considered as an address from one scholar to another, of equal or greater pretensions, it must be pronounced, in a high degree, pert and petulant, if not rude and insolent. He that can read it, with patience enough to admire it as a composition, must first forget the outrage which it offers, not only to the dignity of letters, but to the just decorum of common life.

"Who will refuse the praise," asks Dr. Parr, "at least of ingenuity, to the *Dissertation on the Delicacy of Friendship?* Perhaps it is difficult to name a book where the defects of the cause are so abundantly supplied by the skill of the advo-

[1] "See the base and malignant 'Essay on the Delicacy of Friendship.'"—*Gibbon.*

[2] Address to Dr. Hurd by Dr. Brown, author of "Essays on the Characteristics," and a friend of Warburton:—"I think, my friend, you are in danger of hurting Dr. Warburton, as well as yourself, by the intemperance of your zeal," &c.—*Warb. Tracts*, p. 200.

cate; or where the barrenness of the subject is more successfully fertilised, by the fancy of the writer. But these literary excellencies, however extraordinary, and however indisputable, are not sufficient to atone for the moral imperfections, which accompany them."[1]

Such is the case of the first delinquent—let that of the second, Dr. Leland, be next heard. He was charged, in this high court of literary inquisition, with the offence of calling in question, amongst other strange and extraordinary positions, maintained by Warburton in his "Doctrine of Grace," the two following:—the first, on the subject of divine inspiration—"that a rude and barbarous style, abounding with every fault that can deform a language, is so far from proving such language not inspired, that it is one certain mark of its being so;" and the second, on the subject of human eloquence—"that its true end is, to stifle reason, and inflame the passions." These assertions Dr. Leland presumed to deny, and even attempted to refute, in his "Dissertation on the Principles of Human Eloquence;" and, what is more, in this attempt, by the general confession of the literary world, he has succeeded.

To defend the authority of his master from so daring an attack, Dr. Hurd again rushed forward, still disguised, and determined to call the bold assailant to a severe account. Accordingly he published, without his name, "A Letter to the Rev. Dr. Leland," &c. "This letter," says Dr.

[1] Preface to Warb. Tracts, p. 176.

Parr, " is distinguished by a sort of sparkling vivacity and specious acuteness, which may, for a time, reconcile the reader to the want of solidity."[1] Another critic, still more severe, thus delivers his opinion: " A spirit of insolence breathes through this whole letter, with an academical pertness unworthy of a polite scholar; and, in an anonymous writer, extremely mean. As a defence of the Bishop of Gloucester, it is specious and plausible, but far from being solid or satisfactory."[2]

Such is the history of the two tracts by a Warburtonian, which, together with two by Warburton himself, not admitted into the collected works of their respective authors, Dr. Parr thought proper to publish; and the question is, whether that republication admits of fair and reasonable vindication?[3]

Of Warburton's tracts, the first consists of " Miscellaneous Translations, in Prose and Verse, from the Roman Poets, Orators, and Historians:"[4] —most of them inadequate and even incorrect, as translations, and all of them clothed in language, coarse, unpolished, often obscure, and still oftener, ungrammatical. The second and the more considerable work is entitled, " A Critical and Philosophical Inquiry into the Causes of Prodigies and

[1] Preface to Warb. Tracts, p. 175.

[2] Monthly Rev. Oct. 1764.

[3] See the negative of this question maintained, Monthly Rev. Aug. 1789.

[4] " This was Dr. Warburton's first publication. It is very scarce; having been bought up, by his order, as often as it appeared. S. P."—*Bibl. Parr.* p. 227.

Miracles, as related by Historians;" in which, if the reader sometimes stands aghast at the absurdity, or wonders at the temerity, or smiles at the credulity of the writer, there are bursts of Warburton's powerful genius, and displays of his extensive learning, which will not fail to arrest his attention. Upon the whole, however, it will hardly be thought that these works, even considered as juvenile performances, reflect much honour upon their illustrious author; though it may still be admitted, in the language of the learned editor, "that his character will suffer no diminution of its lustre from their republication, among readers of candour and discernment."[1]

But let Dr. Parr be heard more fully in his own words. "They, who are curious in collecting books, must certainly be anxious to possess all the writings of this eminent prelate. They, who mark with philosophic precision the progress of the human understanding, will look up to Warburton with greater reverence and greater astonishment, when they compare the better productions of his pen with his worse. The faults of the one are excused, by the imperfections of his education; but the excellencies of the other must be ascribed only to the unwearied activity, the unshackled boldness, the uncommon and almost unparalleled vigour of his native genius.[2]

[1] Preface to the Warb. Tracts, p. 1.

[2] "This work was republished by Dr. Parr, but omitted in Bishop Hurd's edition of Bishop Warburton's works. And why omitted? For, with all its singularities, it has many marks of the vigorous and original mind of that distinguished prelate."—*Bibl. Parr.* p. 690.

Such are Dr. Parr's reasons, as stated by himself. But whether they justify sufficiently the republication, since no purpose of public good could possibly be answered by it, may reasonably admit of doubt. At all events, the editor of the complete edition of Warburton's works is to be commended, not blamed, because, in rejecting these two tracts, he certainly consulted the wishes, and probably obeyed the express injunction of the author himself; in which case, even Dr. Parr allows "he acted an honourable part."

Had Dr. Hurd, indeed, followed the dictates of his own judgment, unquestionably he would have given a place at least to one of these tracts, among the other works of Warburton. For, in one of his letters to his illustrious friend, thus he writes: "I met with the 'Essay on Portents and Prodigies,' which I liked the better, and still like it, because I understood it was most abused by those, who owed you no good will."[1] This, it must be acknowledged, is an odd reason for admiration: a better is given in the following passage—"The author, perhaps, may consider this tract with the same neglect as Cicero did his earlier compositions, on rhetoric; but the curious will regard it with reverence, as a fine essay of his genius, and a prelude to all the great things he was afterwards seen capable of accomplishing."[2]

Warburton himself, however, it is certain entertained a very different opinion of this work, and

[1] Warburton's and Hurd's Letters, p. 215.

[2] Hurd's Discourse on Poetical Imitation, Works, vol. ii. p. 206.

took much pains to suppress it. Thus in one of his letters he speaks: "I was very much a boy, when I wrote that thing, about prodigies; and I never had the courage to look into it, since; so that I have quite forgot all the nonsense it contains. But, a few years before Curl's death, he wrote me a letter, to acquaint me he had bought the property of my excellent Discourse; and that, as it had been long out of print, he was going to reprint it; only he desired to know, if I had any additions or alterations to make, he should be glad of the honour of receiving them. The writer and the contents of his letter very much alarmed me; so I wrote to Mr. Knapton, to go to the fellow, and buy my book of him again; and so ended this ridiculous affair, which may be a warning to young scribblers."[1]

From this passage it appears how great was the anxiety of Warburton, to consign the first early effort of his genius to oblivion; and though that anxiety might not have been distinctly known to Dr. Parr, yet it was sufficiently intimated by the actual exclusion of the tract from the authorised edition of Warburton's works. But to drag, a first or a second time, into the light a literary production of any writer, contrary to his own wish, where no object of public utility demands it, is a liberty which seems hardly to be justified.

The case of "Tracts by a Warburtonian" stands, however, on different grounds; and something may be said, which will, perhaps, go far towards vindi-

[1] Warburton's and Hurd's Letters, p. 219.

cating the act of republishing them, even without the consent of their author. It is generally understood that Dr. Hurd had been most diligently employed, some time before, in buying up all the remaining copies of his two pamphlets, with a view to their total suppression; and though they were afterwards admitted, no doubt, by his order, into the complete edition of his works, yet the admission, it must be remembered, was, in a manner, forced upon him, by the failure of his endeavours to suppress them.

Since, then, not the slightest reparation was ever offered to the two learned and excellent persons, whom he had so grossly insulted, it is reasonable to conclude that, in his attempted suppression, he was actuated, not by generous views of doing justice to them, but by the desire merely of escaping from the deep disgrace which, in the opinion of the literary world, he had brought upon himself. It might well be thought justifiable, therefore, to stop and baffle the scornful abuser of others, in his endeavour to hide his own shame, unaccompanied, as it was, with the faintest acknowledgment, expressed or implied, of his own delinquency; and it will not be denied, that a fair as well as an effectual mode of exposing to deserved reprobation so rude and so wrongful an attack on two illustrious ornaments of learning and religion, was to hold up the offensive tracts themselves, by publishing them, to the view and indignation of all; thus, at once, appeasing the shades of injured and departed excellence, and exhibiting to literary railers, however high their rank, and however splendid their fame,

a salutary warning for ages to come. So at least thought Dr. Parr. "These great and good men," says he, "are certainly entitled to some compensation or other; and the republication of the books written against them will more effectually answer this honourable and necessary purpose, than a direct argumentative defence. It will show, by the brightest proofs, that Leland and Jortin scarcely need any elaborate justification; and that their antagonist, however plausible in his objections, or smart in his raillery, cannot, without the greatest difficulty, be justified by himself or his admirers." [1]

But let the learned editor be heard, still further, in his own justification: "By the writer of these pamphlets, two very learned and worthy men were attacked, with most unprovoked and unprecedented virulence. The attempt to stifle them is, however, a very obscure and equivocal mark of repentance in the offender. Public and deliberate was the insult, which he offered to the feelings of those whom he assailed; and, therefore, no compensation ought to be accepted, which falls short of a direct and explicit retractation. Even by his friends, his silence has not yet been represented as the effect of contrition. His pen has not been employed in any subsequent publication, to commend two writers, against whom he had formerly brandished his censures. His example—and this is worst of all—is at hand to encourage any future adventurer, who may be disposed to attack the best books, and the best men; and, afterwards,

[1] Dedication of the Two Tracts, &c. pp. 165, 166.

when the real merits of the dispute, or the real character of his opponents are known, may contrive to let his mischievous cavils sink into oblivion, to skulk, as softly as he can, from detection and disgrace; nay, to set up serious pretensions to candour as a writer, to decency as an ecclesiastic, and to meekness as a Christian."—"This republication may, therefore, deter, and it is certainly intended to deter, others from indulging any mean expectation, that a calumniator can derive security from the very failures of his calumnies; or that what has been repeatedly and deliberately done in secret, will not, sooner or later, be punished openly. It may lessen, and is certainly intended to lessen, the number of those who speak too well of a man, by whom Warburton was most extravagantly flattered, Leland most petulantly insulted, and Jortin most inhumanly vilified."[1]

Such were the motives—and who will deny that they are just and worthy?—which led to the republication of the Warburtonian tracts; and from the same motives avowedly were written the celebrated dedication and preface, which accompanied them. This dedication, addressed to Bishop Hurd, as well as the preface that followed it, is written, as the reader is aware, in a strain of vehement and indignant remonstrance against the contemptuous and domineering spirit, which marked so disgracefully the character of his master and his own; and which, on the two occasions just noticed, broke forth, in a torrent of malignant

[1] Preface to the Two Tracts, &c. pp. 178, 179.

abuse, bearing down before it all the due restraints of literary courtesy, and even of social civility.

It is true, the wrongs complained of, in the case of Leland and Jortin, were not, at the time of this publication, of very recent date. But "as no healing balm had been poured into their wounded spirits, by the hand which pierced them," while they lived; and as no sufficient vindication had been offered to their injured names by others, either before or since their death; it was worthy of Dr. Parr to stand forth in their defence; to claim for them the respect which is their due; and to cause "the blighted laurels of their fame to spring up afresh, and to blossom anew," over their graves. Most just and most grateful, indeed, is the highly-wrought eulogium, here bestowed upon the two great names, which Warburton dishonoured, and which Hurd insulted.[1]

It is seriously to be regretted, that the literary intolerance which ought to have been subdued, even in Warburton, by the general indignation of scholars, and by the strong remonstrances, in particular, of Bishop Lowth, Dr. Sykes, Henry Taylor,[2] and others, unhappily survived him, and shed all its evil influence over the mind of Dr. Hurd; who had by no means the same excuse to offer, from natural irritability of temper, or from great superiority of talent. That high estimation of self, and that proud contempt of others, for mere difference of opinion, which he had too often discovered in his life and in his writings, were most offen-

[1] See these given in a future page. [2] Vicar of Crawley.

sively exhibited, in what may be regarded as his last act, in the posthumous publication referred to in a former page. If Dr. Hurd had committed no other offence, he would have merited the severest censure for the low and wretched abuse, which he has poured out upon many good men, and many good and even great scholars—in the volume of "Letters between himself and an eminent prelate, lately deceased." The scurrilous language,[1] of which there is so much reason to complain, proceeded, indeed, chiefly from the pen of Warburton; but even for this, who is to be made responsible to the moral and the literary world? Not surely he, who wrote the letters in strictest confidence to a friend: no!—but he, who, after long and cool deliberation, printed them in his lifetime, and published them, by an express

[1] *Exemp. grat.* "The mad Whiston."—"That extreme poor creature, Spence," (author of Polymetis, &c.)—"That scoundrel Voltaire."—"That wretched fellow, Priestley."—"Taylor more duncified than the dunce Webster," (the former the learned editor of Demosthenes, &c. the latter an author of good repute.)—"Dr. Young, the finest writer of nonsense of any in this age."—"Licking up the drivel of the Hoadleians."—"The wretch Jackson (author of Ancient Chronology, &c.) spent his days in the republic of letters, in one unvaried course of begging, railing, and stealing."—"Joseph Warton's impertinence."—"The vagabond Scot's (Smollett's) written nonsense."—"Lowth's wit and reasoning, God knows and I also, are much below the qualities, that deserve those names."—"Leland's second thoughts, as nonsensical as the first."—"Jortin as vain as he is dirty."—"His conduct mean, low, ungrateful."—"His friends dirty fellows."—"His heart full of rancour."—"His overrating his abilities, and the public's underrating them, made so gloomy a temper eat his own heart," &c. &c.

order, after his death. It wears the appearance of a mean and dastardly spirit, in the "wary bishop," to resolve to put forth his scurrilities to the world; but not till he himself should be placed beyond the reach of that indignation, which they were sure to excite, and of those animadversions which, he might justly dread they would provoke.

If, then, it be considered how easily men of high powers and attainments are betrayed into a spirit of dogmatism, and what mischief is done to the cause of truth and learning, by the admission of despotical authority into the republic of letters; it was desirable that the last decisive blow should be given to claims so outrageous, as those of Warburton and his followers, and an example held up as a warning against all future attempts to fetter the right of private opinion, and the freedom of public discussion, among literary men. This important service, by the present publication, Dr. Parr has performed with incomparable ability; and he has thus entitled himself to the gratitude of all, who wish well to the moral and intellectual improvement of mankind.

But though the views of public good, avowed by the author, might seem to explain sufficiently the origin of this extraordinary publication; yet there are some persons, who, not satisfied with this explanation, have thought themselves justified in ascribing it rather to motives of a more private and personal nature.

D'Israeli, in his "Quarrels of Authors," states it, as if it were a well-known fact, that "a great

philologer delivered a memorable sermon, which, besides the *sesquipedalia verba*, was perhaps the longest that ever was heard: that a certain bishop, who had always played the part of one of the most wary of politicians[1] in private life, and who thoroughly understood the meaning and use of the French word *retenue*, was heard, in an unguarded moment, to declare that he did not like the doctor's *vernacular sermon;* and that this being reported to the person whom it most concerned, the mighty and vindictive Grecian collected the rejected works of the bishop and his patron; and has furnished posterity with a specimen of the force of his vernacular style, giving to the wary bishop a lesson, which he had scarcely ever wanted all his life, of the danger of an unlucky epithet."[2]

The same story is repeated by the author of the "Pursuits of Literature" in one of his notes. "The unfortunate Education-Sermon," says he, "Bishop Hurd happened to dislike.—Hinc illæ lacrymæ! This produced the republication of Warburton's and Hurd's Tracts, with the splendid and astonishing Dedication by Dr. Parr."[3] Indeed, it must be owned that the story receives some countenance from the following passage in the Dedication itself: "Knowing, my Lord," says the writer, "the rooted antipathy, which you bear to long epistolary introductions in classical writers, to long vernacular sermons from Dr. Parr, and to long Latin anno-

[1] "In Parr's sarcastic but eloquent *Dedication*, he deals a severe blow or two at Bishop Hurd, for certain crawling but thriving qualities, &c."—*New Monthly Mag.* Dec. 1826.

[2] Quarrels of Authors, vol. iii. p. 287.

[3] Pursuits of Literature, p. 115.

tations from Philip D'Orville, I will take care not to stray beyond the limits of a just and legitimate dedication."[1]

There are others, again, who think they can plainly discover the true origin of this publication in the following remarkable passage; in which the writer, describing what Warburton was not, certainly meant to describe what Hurd, in his estimation, was: "He, my Lord, threw a cloud over no man's brighter prospects of prosperity or honour, by dark and portentous whispers, in the ears of the powerful. He, in private company, blasted no man's good name, by shedding over it the cold and deadly mildews of insinuation. He was too magnanimous to undermine, when his duty and his honour prompted him to overthrow. He was too sincere, to disguise the natural haughtiness and irritability of his temper, under a specious veil of humility and meekness. He never thought it expedient to save appearances, by shaking off the shackles of consistency—to soften the hideous aspect of certain uncourtly opinions, by a calm and progressive apostacy—to expiate the artless and animated effusions of his youth, by the example of an obsequious and temporising old age. He began not, as others have done, with speculative republicanism; nor did he end it, as the same persons are now doing, with practical toryism. He was a churchman without bigotry. He was a politician without duplicity. He was a loyalist without servility."

Considered as compositions, the Dedication and the Preface to the Warburtonian Tracts have been

[1] Dedication to the Two Tracts, &c. p. 170.

generally regarded as among Dr. Parr's happiest efforts; and have certainly established his claim to a distinguished rank, among the great writers of his age. All the excellencies of his style, here, burst "like a flood of glory" on the astonished and delighted reader; though, it must be owned, that its usual defects are almost equally conspicuous, especially his excessive and inveterate love of antithesis.

But though constituting a great fault, when carried to excess, yet antithesis in itself, as all know, is one of the most pleasing and powerful figures of rhetoric; and many striking specimens of it occur in the volume, now under consideration. Thus, in the following passage, the literary portraitures of the two prelates are placed together, in strong contrast; and it will be owned, that the likeness is sufficiently exact in the case of Warburton, whilst in the case of Hurd it approaches far too much towards caricature.

"He blundered against grammar; and you refined against idiom. He, from a defect of taste, contaminated English by Gallicism; and you, from excess of affectation, sometimes disgraced what would have risen to ornamental and dignified writing, by a profuse mixture of vulgar or antiquated phraseology. He soared into sublimity, without effect; and you, by effort, sunk into a kind of familiarity, which, without leading to perspicuity, borders upon meanness. He was great, by the energies of nature; and you were little, by the misapplication of art. He, to show his strength, piled up huge and rugged masses of learning; and

you, to show your skill, split and shivered them into what your brother critic calls ψήγματα καὶ ἀραιώματα. He sometimes reached the force of Longinus, but without his elegance; and you exhibited the intricacies of Aristotle, but without his exactness."

Yet not only is full justice done, but high praise awarded, to the beauties and elegancies, which, "amidst many laughable and many loathsome singularities," adorn their writings.

"Often has my mind hung with fondness and with admiration over the crowded, yet clear and luminous galaxies of imagery, diffused through the works of Bishop Taylor, the mild and unsullied lustre of Addison, the variegated and expanded eloquence of Burke, the exuberant and dignified ease of Middleton, the gorgeous declamation of Bolingbroke, and the majestic energy of Johnson. But were I to do justice, my Lord, to the more excellent parts of your own writings, or of Warburton's, I should say that the English language, even in its widest extent, cannot furnish passages more strongly marked, either by grandeur in the thought, by felicity in the expression, by pauses various and harmonious, or by full and sonorous periods."

Thus again, in the following passage, their mental prowess and intellectual achievements are described; and, by the help of the favourite antithesis, brought into contrast:

"To grapple with the unwieldy was among the frolics of Warburton, whilst your Lordship toiled in chasing the subtle. He often darkened the

subject, and you perplexed it. He, by the boldness and magnitude of his conceptions, overwhelmed our minds with astonishment; and you, by the singularity and nicety of your quibbles, benumbed them with surprise. In him, we find our intellectual powers expanded and invigorated, by the full and vivid representation which he holds up, both of common and uncommon objects; while you, my Lord, contrive to cramp and to cripple them, by all the tedious formalities of minute and scrupulous analysis. He shunned every appearance of soothing the reader into attention; and you failed in every attempt to decoy him into conviction. He instructed, where he did not persuade; and you, by your petulant and contemptuous gibes, disgusted every man of sense, whom you might otherwise have amused by your curious and showy conceits."

But though alive to the serious defects of Warburton, both as a man and as a writer, yet generous justice is done to all his great and shining excellencies, in the following passages:

"The Bishop of Gloucester, amidst all his fooleries in criticism, and all his outrages in controversy, certainly united a most vigorous and comprehensive intellect with an open and generous heart. As a friend, he was zealous and constant; and, as an enemy, he properly describes himself to have been choleric, but not implacable."

"What I have written about Warburton was suggested to me, by a frequent but unprejudiced perusal, and by a fond, though not undistinguishing approbation of his works. I read them, in the

earliest and the happiest stages of my literary pursuits. They captivated my imagination; they exercised my reason; they directed my attention towards the most important topics; and they sent out my curiosity in quest of the most useful knowledge. The impressions made upon my mind were strong and deep."

"The dawn of Warburton's fame was overspread with many clouds, which the native force of his mind quickly dispelled. Soon after his emersion from them, he was honoured by the friendship of Pope, and the enmity of Bolingbroke. In the fulness of his meridian glory, he was caressed by Lord Hardwicke and Lord Mansfield; and his setting lustre was viewed with nobler feelings than those of mere forgiveness, by the amiable and venerable Dr. Lowth. Halifax revered him: Balguy loved him; and, in two immortal works, Johnson has stood forth in the foremost rank of his admirers. By the testimony of such a man, impertinence may be abashed, and malignity itself may be softened."

These few extracts may serve to give, to the reader, some idea of the nature and the spirit of this powerful remonstrance against moral and literary injustice, though supported by all the imposing influence of rank and talent. Curiosity might be disposed to inquire, what impression was produced by it, on the mind of him, to whom it was principally addressed? But all such curiosity will find itself stopped and baffled by the impenetrable silence, within which the "wary bishop" thought it best to retire and entrench himself. Not only

did he adopt the resolution of offering no formal defence, but he studiously avoided, in his subsequent publications, the slightest allusion either to the bold remonstrant or to the subject of his appeal. It should appear, however, as if he never felt, or as if he affected not to feel, the disgrace, which he had brought upon himself, by the shameless attempt to debase and to defame two fair and illustrious names, of which one at least will probably descend to posterity with more honour than his own. "Among some occurrences in his life," prefixed to his collected works, he has coolly noted down the two obnoxious publications, with the proper dates, but without the least expression of concern or regret at the sentence of reprobation which had been pronounced by the verdict of public opinion against them. In his "Life of Warburton," too, not a word of apology occurs for the serious wrong to others, which in this and so many instances, was done by his great master and by himself; and, to crown all, in his posthumous volume of "Letters," he has repeated, publicly and deliberately, after a long interval of time, amid the cool reflections of age, and in the full prospect of death, those rude jeers and calumnious reproaches, which, if uttered in the heat of controversy, would have been in a far less degree censurable; or which, if confined to the privacy of confidential communication, would not of course have been amenable at all, before the bar of public judgment. No one has a right to pry into the secrecy of an epistolary correspondence; but when such correspondence is put forth to the world, by one of the parties engaged

in it, that party becomes, like any other author, responsible to the public. The secret whispers thus proclaimed aloud, from that moment become open calumnies; and as long as his book is known, and the real state of facts remembered, so long the offending individual will remain self-branded with the guilt and the shame of a public reviler and slanderer.

Annexed to "Leland's Dissertation on the principles of Human Eloquence," in Dr. Parr's library, is the following note: "This copy was given to me by Dr. Leland himself; and thinking that he had confuted his opponent, and that his opponent had treated him with unbecoming and unmerited scorn, I republished the whole dispute. I dedicated the book to Bishop Hurd, and the dedication was followed by no answer. S. P." But, though not from Dr. Hurd himself, yet an answer soon came forth from one of his friends, Dr. Lucas, who had been presented by him to the rectory of Ripple, in Worcestershire. "It is a well-meant defence of his learned patron," says Dr. Parr; who adds, that "he found nothing in it to blame, but a very rash, invidious, and groundless charge of having written some puffs in the newspapers about his own learning and his claims to ecclesiastical preferment."[1] He afterwards mentions that a copy of it was sent by the author, with his written compliments, to Dr. Parr, "who read it, with much entertainment from its vivacity, with no conviction from its argument, and with calm contempt at the false and injurious intimation contained in it."[2]

[1] Bibl. Parr. p. 443. [2] Id. p. 651.

Some manuscript extracts from "Hurd's Life of Warburton" are accompanied with the following note: "That Life was prefixed to the posthumous 4to. edition of Warburton's Works, and therefore could in print be possessed only by the subscribers. The learned Mr. Gaches[1] was a subscriber, and lent the book to Dr. Parr; who caused extracts to be made, from some apprehension he might have occasion for them, if any unseen and unpleasant event should render it necessary for him to resume the controversy with Bishop Hurd. Dr. Parr met with many passages which offended him; but as the names of Dr. Jortin and Dr. Leland were studiously avoided, Dr. Parr was resolved not to defend any other excellent men, whom the biographer had treated harshly. Archbishop Secker found an advocate in Mr. W.——. Dr. Parr lamented the languor of the Wykehamists, in suffering the unjust attack upon Bishop Lowth to pass unnoticed.[2] Dr. Parr, in the correspondence between Hurd and Warburton, met with some offensive matter about Leland and Jortin; but as, in consequence of Warburton's life, written by Hurd, and softened too, in all probability by Dr. Parr's publication, and perhaps extorted from Hurd sooner than he intended to let it see the light, there has been a considerable change in pub-

[1] See p. 202.

[2] What can be more outrageously unjust than the following representations? "Bishop Lowth's *Latin Lectures on Hebrew Poetry*," says Dr. Hurd, "are written in a vein of criticism not above the common; and his translation of Isaiah is chiefly valuable, as it shows how little is to be expected from a new translation of the Bible for public use."—*Life of Warburton.*

lic opinion, Dr. Parr determined not to take up his pen."[1]

"Many notable discoveries," says Dr. Parr in his dedicatory address to Dr. Hurd, "might be made by comparing the *variæ lectiones*, the clippings and the filings, the softenings and the varnishings, of sundry constitutional doctrines as they crept by little and little into certain 'Political Dialogues.'" This statement is denied by a writer in the British Critic;[2] but to his copy of these dialogues the following note is subjoined by Dr. Parr:[3] "For the purpose of knowing whether I had once spoken too severely of Bishop Hurd, respecting the changes silently and gradually made in his celebrated dialogues, I carefully compared the fourth edition with the two former ones; and the result was, my conviction that I had done the bishop no injustice. If I had thought differently, my determination was to retract and apologise. S. P."[4]

[1] Bibl. Parr. p. 535. [2] Brit. Crit. Feb. 1812.

[3] Bibl. Parr. p. 439.

[4] "Dr. Hurd, it is well known, published, at one period of his life, Moral and Political Dialogues with a woful whiggish cast. Afterwards, his Lordship having thought better, came to see his error, and republished his work, with a more constitutional spirit. Johnson, however, was unwilling to allow him full credit for his conversion. I remember, when his Lordship declined the honour of being Abp. of Canterbury, Johnson said, 'I am glad he did not go to Lambeth; for, after all, I fear he is a Whig in his heart.'"—*Boswell's Life of Johnson*, vol. iv. p. 202.

CHAPTER XIX.

A.D. 1790—1792.

Dr. Parr's friendship with the' Writer—Ordination-service in Warwick Chapel—attended by Dr. Parr—The public dinner honoured by his presence—His friendly intercourse with Dr. Priestley—His sympathy with the sufferings—his testimonies to the merits—his inscription to the memory, of Dr. Priestley—His opinion of Bishop Horsley—Mr. Belsham—Bishop Burgess.

In the course of his narration, he, who writes these pages, now approaches a period peculiarly interesting to himself, because it was the period of his first acquaintance with the highly distinguished person, to whose memory they are, with mingled reverence and affection, dedicated. Thirty-six years ago, that acquaintance began; and it soon ripened into a friendship, kind and condescending, the writer is sensible, on the one part, grateful and respectful, he is sure, on the other. He thinks he may here adopt and apply the language of a favourite author: "Ego admiratione quadam virtutis ejus; ille vicissim opinione fortasse nonnulla, quam de meis moribus habebat, me dilexit: auxit benevolentiam consuetudo."[1]

Through the long space of time just mentioned, living within the distance of four miles, his intercourse with Dr. Parr was frequent, and always

[1] Cic. de Am.

to himself improving and delightful. Their conversation on the various subjects of literature, morals, religion, and politics, when alone, was checked by no reserve, and fettered by no restraint. Their opinions sometimes differed; yet rarely did that difference create, even for a moment, one unpleasant thought, and never one unkindly feeling. When literary advice or literary aid was sought from Dr. Parr, it was always cheerfully afforded. In every joy and sorrow of life, to no friendly bosom was it possible to turn, the grateful recollection of the writer testifies, which beat more fervently with sympathetic pleasure, or throbbed more acutely with sympathetic pain.

Others have complained, and apparently not without just reason, of the loss of Dr. Parr's friendly regards from slight or insufficient causes. But it has been the fortune of the writer to possess and enjoy all the pleasures and advantages of that friendship, without interruption, from the day of its first commencing to the hour which closes, in this world, all human friendships. He boldly adds, that though a sincere and profound admirer, he was no flatterer of Dr. Parr; and that the firmness, and sometimes even the warmth with which he opposed in him whatever appeared to his own honest judgment erroneous in opinion, or wrong in action, instead of diminishing the kind and

Artificemque tuo ducit sub pollice vultum:
Tecum etenim longos memini consumere soles.—*Pers.*

affectionate regard with which he was honoured, confirmed and increased it.[1]

In July, 1790, the writer was ordained minister of the High-street Chapel, in Warwick; when the sermon,[2] usually addressed at such a time to the congregation, was delivered by Dr. Priestley; and the charge, usually addressed to the minister, by Mr. Belsham. "On that occasion," as Dr. Parr himself relates, "having never witnessed the ceremony of ordination among the dissenters, he was present."[3] On the preceding Sunday, too, as he also relates, "knowing that, in the city of Dublin, churchmen, dissenters, and catholics, lay aside all distinctions to attend sermons for charity-schools, he was present, when Dr. Priestley delivered a sermon of that kind in the same chapel."—"He thought it no disgrace," are his own words, "to go and hear a sensible discourse, delivered by a distinguished preacher, however he might differ from him upon abstruse points of speculation."—"Very few and very simple," said he, on another occasion, "are the truths, which we have any of us a right to pronounce necessary to salvation. It is extremely unsafe to bewilder the judgment, or to inflame the passions of men, upon those abstruse subjects of controversy, about which bigots indeed may dogmatise with fierce and imperious confidence; whilst they, who are scholars with-

[1] See App. No. V.

[2] This sermon was afterwards published. Dr. Parr notes it, in his Catalogue of Books, as "a very judicious sermon."—*Bibl. Parr.* p. 549.

[3] Sequel, p. 100.

out pedantry, and believers without superstition, are content to differ from each other, with sentiments of mutual respect and mutual forbearance."[1]

The ordination-services of the chapel, just mentioned, were followed, as usual upon such occasions, by a public dinner, to which Dr. Parr had been previously invited. In the most obliging manner, he accepted the invitation; and nothing could exceed the greeting of joyful welcome, with which he was received, on entering the room where the company was assembled. The present writer, young as he then was, may be pardoned, when he confesses the pride mingled with the pleasure which he felt, on being placed at the head of the table, to see himself supported on his right by Dr. Parr, and on his left by Dr. Priestley, two of the most celebrated divines—one of his own, and the other of the national church,—honoured, too, with the presence of a third divine, Mr. Belsham, scarcely less distinguished than the former, and of several other ministers of great respectability; and surrounded by a large company of friends and well-wishers. To him it was, indeed, an interesting and important day; and he still looks back to the honours of it, with delighted recollection, not unmingled, he hopes, with sentiments of a higher and more serious nature. "Unus ille dies sibi quidem immortalitatis instar fuit."

The conversation, as might be supposed, was

[1] Discourse on Education, p. 25.

animated and instructive; and amidst other subjects, turned much on the good old times of William III. and the two first Georges; when churchmen and dissenters met together, in friendly intercourse; and when the points about which they differ were forgotten and disregarded, in consideration of the great points, in which all are agreed. Dr. Parr expressed his sentiments on this pleasing topic, with all his usual energy and eloquence, much in the manner, and entirely in the spirit of the following passage, from one of his own published discourses: "I would have our young men educated in the sentiments of the warmest affection, and the highest reverence, for the established religion of this free and enlightened country. I would at the same time endeavour to convince them, that, in all the various modes of Christian faith, a serious observer may discover some sound principles, and many worthy men. I would tell them that the wise and the good cherish within their own bosom a religion, yet more pure and perfect than any formulary of speculation they externally profess; that their agreements upon points of supreme and indisputable moment is greater, perhaps, than they may themselves suspect; and that upon subjects, the evidence of which is doubtful, and the importance of which is secondary, their difference is nominal rather than real, and often deserves to be imputed to the excess of vanity or zeal in the controversialist, more than to any defect of sagacity or integrity in the inquirer."[1]

[1] Discourse on Education, p. 27.

It was on the above occasion, that Dr. Parr was introduced to a personal acquaintance with Dr. Priestley. But it appears from one of his earliest publications, that he had long entertained for him all the sentiments expressed in the following words: "The man lives not, who has a more sincere veneration for his talents and his virtues, than I have."[1] In another publication, he remarks: "Having had occasion, in one of my works, to censure Dr. Priestley, when he had replied with equal firmness and equal politeness, I was so *graceless*, as neither to despise nor hate him."[2]

In the same publication he relates, that when "he preached for the charity-schools at Birmingham, he earnestly recommended to the attention of his audience two admirable sermons, written by Dr. Priestley, one of which is on *Habitual Devotion*, and the other on *The duty of not living to ourselves*." But though he stated that he bestowed, upon these sermons, the praise which they deserve, yet he has not stated the high and energetic terms, worthy of himself, in which that praise was conveyed. "Of the two sermons, now mentioned," said the eloquent preacher, "I confidently affirm, that the wisest man cannot read them without being wiser, nor the best man without being better." All, who have perused the excellent sermons, here referred to, must acknowledge, that great and generous as the praise is, it is not more than equal to their merits.

[1] Discourse on Education, notes, p. 15.
[2] Sequel, p. 98, 99.

With such strong prepossessions in favour of Dr. Priestley, none will be surprised to hear, that Dr. Parr was eager to embrace the opportunity of forming an acquaintance with him; and that the acquaintance, thus begun, was the commencement of a friendship, which was terminated only by death. From this time, their intercourse was not unfrequent; and yet, says Dr. Parr, "living as I have done, for the space of more than five years, within the distance of sixteen miles from Dr. Priestley, I have seen him far less often, than one man of letters would wish to see another, under the same circumstances."[1]

But even this degree of personal intercourse, too scanty for their mutual wishes, was of short continuance; for, beginning in July 1790, it was closed by the hand of violence, for ever, on the dreadful fourteenth of July 1791. Deep is the blot of shame, with which that period is marked in the annals of English history! Blind and infatuated bigotry broke loose from all the restraints of law, and even of common justice and humanity; and its rage, artfully excited and fomented by interested men, was basely directed against one obnoxious, but most virtuous and illustrious individual. His house, his library, his philosophical apparatus, the most truly valuable and useful that any individual ever possessed; his manuscripts, the labours of many years of his life, were all consumed in one tremendous conflagration; and his life itself was saved only by flight. Nor did his persecution end here.

[1] Sequel, p. 105.

Followed by the same unrelenting bigotry whithersoever he went—his peace incessantly annoyed—his name perpetually insulted—he was at length obliged to fly from a country, of which he ought to have been the pride and the joy, and to take refuge on a foreign shore, whence he never returned.—" O quam indigna perpeteris!"

Such was the barbarous persecution—reviving, at the end of the eighteenth century, all the bad spirit of the dark ages—which the great and excellent man was fated to endure, with whom Dr. Parr had so lately entered into pleasing and friendly intercourse; and whom, far from slighting and deserting him under these trying circumstances, he drew closer to his heart. The high estimation in which he had ever held his talents, and his moral worth, was raised still higher, by commiseration for sufferings, so great and unmerited, and by admiration of the calm composure, so worthy the philosopher, and of the magnanimous forgiveness, so becoming the Christian, with which they were endured. After Dr. Priestley's flight from Birmingham, during the short interval of his continuance in England, when few opportunities of personal communication occurred, Dr. Parr wrote to him frequent letters either of advice or condolence; and when far removed from his native land, Dr. Parr still followed him, with kind and friendly sympathy; and never shrunk from the task, invidious and even dangerous as it then was, of standing forth, in attestation of his merits, or in vindication of his honourable fame, against all his ignorant or malignant opposers.

It would be unjust to withhold the following encomium, written, it must be remembered, at a time, when the great name, on which its praises are so liberally bestowed, was, more than usually, the object of the boldest and the bitterest calumnies.

"Let Dr. Priestley be confuted, where he is mistaken. Let him be exposed, where he is superficial. Let him be repressed, where he is dogmatical. Let him be rebuked, where he is censorious. But let not his attainments be depreciated, because they are numerous, almost without a parallel. Let not his talents be ridiculed, because they are superlatively great. Let not his morals be vilified, because they are correct without austerity, and exemplary without ostentation; because they present, even to common observers, the innocence of a hermit and the simplicity of a patriarch; and because a philosophic eye will at once discover in them the deep-fixed root of virtuous principle, and the solid trunk of virtuous habit."[1]

Who can decide—whether the sentiments in the following passage are more honourable to him, by whom they were uttered, or to him on whose behalf they were so generously expressed—especially "the evil days" and "the evil tongues" considered, on which they had then so unhappily fallen?

"I have visited him, as I hope to visit him again, because he is an unaffected, unassuming, and very interesting companion. I will not, in

[1] Letter from Irenopolis, p. 18.

consequence of our different opinions, either impute to him the evil which he does not, or depreciate in him the good which he is allowed to do. I will not debase my understanding, or prostitute my honour, by encouraging the clamours which have been raised against him, in vulgar minds, by certain persons, who would have done well to read before they wrote—to understand, before they dogmatised—to examine, before they condemned. I cannot think his religion insincere, because he worships one Deity, in the name of one Saviour; and I know that his virtues, in private life, are acknowledged by his neighbours, admired by his congregation, and regarded almost by the unanimous suffrage of his most powerful and most distinguished antagonists. Upon every subject of literature which comes within my reach, I will talk, and I will write to him, without reserve; and, in proportion as his opinions may appear to me to approach truth, and to recede from it, I shall assent without reluctance, or dissent without dissimulation."[1]

Early in 1804 death deprived the world of the great philosopher and divine, of whom blind and remorseless bigotry had, ten years before, bereaved his country; and when his former congregation, at Birmingham, did honour to themselves by erecting a monument to his memory, from the pen of Dr. Parr proceeded the inscription,[2] which conveys to posterity the admiration of his virtues and the

[1] Sequel to a printed Paper, p. 106.

[2] App. No. III.

gratitude for his services, excited in the minds of those who had the best opportunities of estimating the true excellence of the one, and appreciating the full value of the other. Attached to the mention of "Codex Theodori Beza Cantabrigiensis Evangelia et Apostolorum Acta complectens," in the catalogue of Dr. Parr's library, is the following note:—"This beautiful edition of Beza's Text was given to me spontaneously and politely, by order of the vestry of the Unitarians of Birmingham, soon after I had written an English inscription for Dr. Priestley, whose monument is erected in the Unitarian Chapel. He was an eminently great and truly good man; and Dr. Parr's most respected, most injured and calumniated friend. S. P." Excellent and admirable, indeed, is the example, of what is most generous and noble in human character, presented to the view—when Parr is beheld—defending the calumniated name of Priestley, whilst living—and recording his just praises, in a monumental inscription, when no more!

A bold polemic, like Dr. Priestley, fearlessly attacking the main articles of the popular creed, and publicly challenging its advocates to stand forth in its defence, soon found himself assailed, as might have been expected, by a whole host of adversaries. Amongst these came forward, with proud look and menacing air, that celebrated champion of high orthodoxy and high episcopacy, Dr. Horsley; who was richly rewarded for his exertions, by being promoted successively to the see of St. David's, Rochester, and St. Asaph. He was a man endued with great powers of mind, and possessed of vast stores of erudition; of that kind,

especially, which is usually denominated recondite. His writings are numerous; some valuable, and all bearing the stamp of his superior genius and learning. But, as a controversialist, he was extremely unfair and illiberal; never hesitating to resort, when argument failed, to disingenuous artifice, or contemptuous reproach. His avowed purpose of vilifying or destroying the honourable fame of his illustrious opponent, in order to diminish the authority of his name, and the influence of his writings, was a project worthy the darkest times of popish ignorance and superstition; when to falsify and deceive, for the honour and the interest of the church, was regarded as virtuous. Never was censure more just, or more deserved, than that which was cast upon him by Dr. Parr, in the following passage: "In too many instances such modes of defence have been used by him against this formidable heresiarch, as would hardly be justifiable against the arrogance of a Bolingbroke, the buffoonery of a Mandeville, and the levity of a Voltaire."

But if the censorious spirit of Bishop Horsley's religion was an object of abhorrence to Dr. Parr, equally so was the arbitrary spirit of his politics. It is impossible ever to forget, and it will be difficult even to forgive, the treasonable offence, committed against the sacred rights of men and of Britons, by that amazing and monstrous declaration, uttered in his place in parliament, "that the people have nothing to do with the laws but to obey them." The strong indignation excited in the mind of Dr. Parr, by so extreme an outrage against all the natural feelings, and constitutional

principles of Englishmen, burst forth in a keen and cutting remonstrance, addressed to the mitred pleader for Ottoman law on British soil. It was armed with a threefold sting, such as the bitterest terms from the three languages, most sacred to freedom could supply; and was composed in the triple form of English blank verse, Latin iambics, and Greek hexameters.[1]

Among the divines engaged in the ordination-service, as above related, was the Rev. Thomas Belsham, formerly tutor in the academy at Daventry, and afterwards in the college at Hackney; and subsequently, the successor of the excellent and venerable Theophilus Lindsey, as minister of Essex-street Chapel, in London. He was then first introduced to the personal acquaintance of Dr. Parr; and from that time a friendly intimacy commenced, which proved the unfailing source of mutual pleasure. Dr. Parr always spoke of Mr. Belsham in terms of high regard; and often expressed admiration of his talents as a man, of his attainments as a scholar, and his powers as a writer.

One of the latest of the numerous publications, with which Mr. Belsham has favoured the world, is "A Translation and Exposition of the Epistles of Paul the Apostle, with notes." This work, Dr. Parr considered as one of the most important theological works, that have appeared for a century past. Of the preliminary dissertation in particular, as a clear, reasonable and judicious exposition of

[1] New Monthly Mag. Aug. 1826. He denominated Horsley, in the Greek verses, Ἱππώτης.

the principles, which ought to guide every translator of the apostolic writings, Dr. Parr declared the most unqualified approbation. "With the author of that dissertation," said he on one occasion to the present writer, "I go along smoothly and delightfully from the beginning to the end, with perfect accordance of sentiment, and the most complete satisfaction of mind." As an expositor, too, he thought Mr. Belsham, in exploring the sense of the author, acute, profound, and above all conscientious; and in explaining it, learned, ingenious, and eminently successful. "Yes!" said he, upon another occasion to the writer, "this is, indeed, a work, of which those of your church may well be proud, and with which the reasonable of every church might well be pleased." If, as a grateful pupil, penetrated with a deep sense of obligations long ago contracted, but never to be forgotten, the writer feels some elation of mind in recording this high encomium on the great work of a revered and beloved tutor, he is sure he will easily be pardoned.[1]

As the great public advocate for the Unitarian faith, it might almost be said that Mr. Belsham succeeded into the place of the zealous, the active, the intrepid Priestley; and many are the contro-

[1] "*The Epistles of Paul translated, &c.* This excellent work of Belsham was given to me by the writer. I do not entirely agree with him upon some doctrinal points; but I ought to commend the matter, style, and spirit of the preface; and, in my opinion, the translation does great credit to the diligence, judgment, erudition, and piety of my much respected friend. S. P."—*Bibl. Parr.* p. 21.

versies, in which he has been summoned, by the call of friends, or the challenge of adversaries, to engage. In all these controversies, Dr. Parr felt no inconsiderable interest: those, especially, in which the opponents were Bishop Howley, Bishop Burgess, and Dr. Moysey. The "Letters," addressed by Mr. Belsham, to the first of these prelates, Dr. Parr thought were to be commended, equally for the fairness of the reasoning, the courteousness of the manner, and the vigour and vivacity of the style. The answer to the Bampton lecturer, Dr. Parr pronounced "a most able reply indeed;"[1] and though severe and caustic, yet not more so than the bad temper of the lecturer, the rude strain of his invectives, and the calumnious nature of his charges, justly merited. Of the learning, the virtue and the piety of Bishop Burgess, Dr. Parr entertained a high opinion; but he estimated, at a lower rate, the strength of his understanding, the soundness of his judgment, and the correctness of his opinions.[2] "It was grievous," he

[1] Bibl. Parr. p. 21.

[2] "*The Divinity of Christ proved from His own declarations, &c. by Bp. Burgess.* From the eminently learned and truly pious author."—*Bibl. Parr.* p. 567.—And so, as the reader probably knows, "the little secret" is told—told by one of the high orthodox party—told with all the indignation, which all honest men of all parties must feel! See Gent. Mag. Oct. 1827. There it will be seen, proved by credible testimony, that, after the above note, stands in the original Ms. of the Catalogue the following words—*He does not convince me.* "Few but significant words!" exclaims the detecter of the artifice; on the omission of which he has justly fixed the broad mark of "disingenuousness."—"To my mind," adds he, "on the subject of Dr. Parr's religious opinions, these few words

often exclaimed with a sigh, "to find a man and a prelate of so much real worth and dignity of character, among the feeblest of reasoners, and the boldest of railers against those sectaries—of whom—erroneous though they may be in opinion—what Archbishop Tillotson once said, all fair judging men will still say—'that they are entitled to respect for their learning and their talent, and no less so for their sincerity and their exemplariness.'"[1]

It was the unhappiness of the present writer to be embroiled, very early in life, in a contest with some of the high churchmen of Warwick; who were urged on by two or three of their clergy; certainly, not the most distinguished among their brethren for understanding, learning, or character. On the first establishment of their own Sunday-

speak volumes." It is reported that other omissions, equally important, have been discovered by means of printed copies of cancelled sheets, which have found their way into the hands of several persons; by some of whom, it is hoped, they will be given to the public. But there is another and a better hope, which the writer ventures to express, namely, that by immediately publishing the omitted parts, the editor of the Catalogue will make his own *amende honorable* for conduct so unfair to the public, and so discreditable to himself. The apology set up by the editor of the Gent. Mag., if it justify the omission of what would hurt the feelings of any living person—which, indeed, is as far as the apologist carries it, and which, even to that extent, might be questioned—yet beyond that point, certainly, the apology cannot for a moment be admitted. The opinions on important subjects which Dr. Parr has recorded, with a view to publication, most surely cannot be suppressed, without at once defrauding the public of their right, and doing violence to those wishes of the dead, which all are accustomed to regard with reverence as sacred.

[1] Birch's Life of Tillotson, p. 321.

schools, by an express rule, non-parishioners were excluded; when another school, principally though not solely for the benefit of the excluded children, was instituted; and it was this school, superintended by the writer himself, which became the object of the vehement and angry contention just alluded to. The jealousy, or, as they said, "the alarm"[1] of the good friends of the church being excited—after much private altercation, and several public meetings, held in due form at the court-house, his worshipful the mayor presiding—an order was issued to the supporters of the obnoxious school, requiring them to dismiss the scholars, and shut up the school! Resistance to this order was followed by threats of ruined trade to those who were traders—and to others, threats of a visit from the church and king rioters of Birmingham, who were then in the full possession and the uncontrolled exercise of their tremendous power.[2] The former threat was accomplished, but the latter failed; whether to the disappointment of those who had used it, can only be matter of conjecture. It is but justice to add, that the littleness and the iniquity of the whole transaction were the objects of scorn and reprobation to Dr. Parr, and to the best friends of the church in the town and the neighbourhood; and that the kind support which the writer and his friends received from him and from them, at that period of distress and dismay, were such as must ever remain fixed in grateful recollection, as long as the powers of memory shall last.

[1] Words of a handbill publicly circulated.

[2] See a list of the pamphlets published on this occasion, Bibl. Parr. p. 84.

CHAPTER XX.

A. D. 1791—1792.

Birmingham riots—Hatton-parsonage threatened—Dr. Parr's opinions—on the causes of the riots—on Burke's "Reflections"—on Paine's "Rights of Man"—on Mackintosh's "Vindiciæ Gallicæ"—on the French Revolution—on the wars with France—on the defection of the Whigs—Character of Mr. Burke—of Mr. Wyndham.

THE course of the narrative has brought the reader into the midst of those disgraceful and direful scenes—the Birmingham riots. It is a subject, which the writer reluctantly approaches; and from which he wishes, as speedily as possible, to retire. He can truly say with Eneas, *animus meminisse horret luctuque refugit;* with Eneas, he may also say, *quæque ipse miserrima vidi;* and to the extent of threatened violence and dreaded danger at the time, and of painful annoyance from reproach and insult long afterwards, he may add, *et quorum magna pars fui.* In touching upon these horrible transactions, fearful of speaking with deeper feelings of indignation, and in stronger terms of reprobation, than at this distance of time, and under the very different circumstances of the present period, may seem proper or necessary, he will endeavour to say little; and what little he may find occasion to say, shall be said more in the words of Dr. Parr than in his own.

Never in the history of modern times, as the

reader is no doubt aware, did the spirit of party rage more furiously, among all ranks of people in this country, than at the era of the French Revolution. By that astonishing event, the hopes and the fears of the friends and the enemies of popular freedom were equally and intensely excited. The high Tories both in church and state, supported by a powerful administration, assumed a terrific aspect, and set themselves in fierce and formidable array, against all the advocates for the rights of men and of nations. Most strenuous efforts were exerted, and most determined measures were adopted, not merely to foil, but to crush, every matured plan, or even distant proposal, which had for its object the reform of abuses, or the amelioration of law and government. At last, a dreadful project was concerted and carried into execution, of which the intent was to beat down, by one mighty blow, the rising spirit of liberty, and to lay it prostrate in the dust for years, if not for ages to come.

Of this horrible project, Birmingham was the chosen place;—the anniversary of the taking of the Bastile, July 14, 1791, intended to be celebrated by a public dinner, was the selected time;—and the dissenters, ever identified with the steadiest friends of civil and religious freedom, were the devoted victims. The passions and the prejudices of the vulgar, by every possible means, were previously aroused and inflamed. On the day appointed, a rabble was easily collected, and as easily incited to acts of violence and outrage, by the instigation of artful leaders; among whom

some even of the clergy, and some even of the magistracy were found. Not only the chapels, but the dwelling-houses, the elegant villas and spacious mansions belonging to the dissenters, were laid in ashes, and the owners were obliged to fly in every direction for safety. All social feeling, all moral obligation, seemed to be at once suspended or abjured; and not only in Birmingham, but through the whole surrounding neighbourhood, to the distance of many miles, for the space of four or five days and nights, by the mad fury of churchmen acting on the drunken delirium of a mob—the reign of terror was complete.

For his well-known attachment to the great cause of liberty, and for his firm adherence to one of its most zealous and intrepid advocates, Dr. Parr, in these dreadful times, was exposed to much obloquy, to much serious inconvenience, and often to much alarming apprehension. "His principles were on a sudden gnawed at," as he himself expresses it, "by vermin whispers, and worried by brutal reproaches: his house was marked for conflagration; his books were threatened with destruction; and for three days and three nights his family was agitated with consternation and dismay." Well might he exclaim—"In what age, or in what country, do I live? Whither, as an unoffending citizen, shall I flee, for the protection of the laws? and where, as a diligent and faithful teacher of Christianity, shall I look for its salutary influence, even amongst those, who make their boast of being its most zealous defenders? 'O superbiam inauditam! Alios in facinore gloriari,

aliis ne dolere quidem impunitè licere!' But the ways of Providence are unsearchable: and among all the anomalies, which baffle conjecture and afflict sensibility, in the moral world, the follies, the ficklenesses, and the passions of man are the most inexplicable and the most deplorable. He is a tyrant, in defence of liberty. He is a plunderer, in support of law. He is an oppressor, for the honour of government. He is a savage, in the very bosom of society. He becomes the unrelenting persecutor of his species, for the imaginary glory of his God."[1]

The reader will be glad to learn, that the distance of Hatton from the scene of riot saved the parsonage-house; and that the arrival of the military, at the end of the fourth day, removed the apprehension of further mischief. Those who had the means of knowing how widely the evil spirit of Birmingham extended itself around, and with what malignant influence it acted, even on good minds, will think that no small praise is conferred by the following statement, which Dr. Parr has put upon record:—"I have great satisfaction in saying, that the sentiments of my parishioners, though very friendly, as I trust they always will be, to the interests and the honour of our ecclesiastical and civil establishments, were, in one or two instances only, marked by that sanguinary spirit of violence, which had pervaded other parts of the country. I am bound also to add, that the strenuous and kind assistance, which many of them gave my family in the hour of danger, will ever endear them to their

[1] Sequel, p. 103.

minister, and entitle them to commendation from every well-wisher to the church and the state, in whom zeal is united with knowledge, and knowledge has been productive of charity and vital religion."[1]

Of the dreadful outrages themselves, Dr. Parr thus delivers his opinion:—

"I know that the Birmingham riots were distinguished from the London riots, in 1780, by many singular and many hideous circumstances—by a seeming regularity of contrivance—by a strange chaos of levity and ferocity in the execution—by reports of the debility, reluctance, and outrageous partiality, in the administration of public justice—by the temporary extinction of common prudence, common justice, and common humanity in private companies—by the most shameless language of triumph in some diurnal and monthly publications—and by vestiges of such remorseless and ill-disguised approbation in certain well-educated men, here and elsewhere, as in times past would have steeled the heart, for participation in the massacre of St. Bartholomew, in the fires of Smithfield, and in those human sacrifices which the Christian world has often seen exhibited, as acts of faith, by the holy order of St. Dominic.—Pudet hæc opprobria!"[2]

The low and malignant passions, which kindled the fires of Birmingham, by no means subsided when those fires were extinguished, but continued long afterwards to exist; assuming a thousand

[1] Sequel, p. 114. [2] Ib. p. 113.

frightful shapes—in the form of songs, satires, anonymous letters, caricature-prints, allegorical medals, paragraphs in newspapers, toasts and speeches at convivial or political meetings—all expressive of hate and insult towards the sufferers, and of complacency or exulting joy in their sufferings.

It happened, at this period, that, dining in a public company, Dr. Parr was called upon to drink "Church and King"—the watch-word of a party, and the reigning toast of the times. At first, he resolutely declined. But the obligation of compliance being urgently pressed upon him—rising, at length, with firmness and dignity—with a manner of impressive solemnity, and with a voice of powerful energy, he spoke thus—"I am compelled to drink the toast given from the chair; but I shall do so, with my own comment. Well, then, gentlemen—Church and King.—Once it was the toast of Jacobites; now it is the toast of incendiaries. It means a church without the gospel—and a king above the law!" The wit of this cutting reproof may claim to be admired; but the manly and the noble spirit which dared, at this season of popular fury and frenzy, to espouse the cause of the persecuted, and to rebuke the insolent triumph of the mad persecutors, demands to be gratefully and fervently applauded.

A few months prior to the Birmingham riots, a most extraordinary work appeared; and to the political and religious animosities, excited and fomented by it, those dreadful outrages may, in no small degree, be attributed. This was the cele-

brated Mr. Burke's "Reflections on the French Revolution:" a work, which, however greatly it may be admired as a composition, must be for ever detested for its spirit, and for its tendency and its effects for ever deplored. Almost from the instant of its appearance, the whole nation was suddenly divided into two opposite and fiercely-contending parties. High toryism, under its protection, once more reared, with bold assurance, its portentous front; whilst the better principles of whiggism seemed for a time to shrink from before it. Never, indeed, was there a publication sent forth from the press, more wonderfully calculated by its delusive statements, its specious reasonings, its eloquent and vehement declamation, its loud and confident tone, to flatter the pride of royalty and of greatness, to foster the prejudices of ignorance and of error, to check the spirit of inquiry and of freedom, and to stop the progress of reform and of improvement. Thus Dr. Parr describes the effect it produced on his mind.

"Upon the first perusal of Mr. Burke's book, I felt, like many other men, its magic force; and, like many other men, I was at last delivered from the illusions which had 'cheated my reason,' and borne me on from admiration to assent. But though the dazzling spell be now dissolved, I still remember with pleasure the gay and celestial visions, when 'my mind in sweet madness was robbed of itself.' I still look back, with a mixture of piety and holy awe, to the wizard himself, who, having lately broken his wand, in a start of frenzy, has shortened the term of his sorceries; and of drugs

so potent, as 'to bathe the spirits in delight,' I must still acknowledge that many were culled from the choicest and most virtuous plants of paradise itself.'"[1]

But powerful as was the production of Mr. Burke, on the one side, it was soon followed, on the other, by a still more powerful production in Paine's "Rights of Man." Though an attack directed not merely against the absurdities of Mr. Burke, and the corruptions of the English constitution, but against the principles of the constitution itself; it is impossible to deny the wonderful force of intellect, and strength of language, with which the work is written. Being addressed more to the reason, and less to the passions, than the "Reflections on the French Revolution," it was calculated to make a deeper and more lasting impression on the public mind; and though it could not fail to offend all the privileged orders, whom it sometimes justly exposes and sometimes unjustly asperses; yet it was eagerly read, and extravagantly admired by the great body of the people, for whose rights and liberties it pleads, always with bold confidence, often with energy scarcely to be resisted, and sometimes with arguments never to be refuted. Of its far-famed author, thus happily has Dr. Parr caught the likeness, and sketched the portrait:

"I recognise, in Mr. Paine, a mind, not disciplined by early education, nor softened and refined by various and extensive intercourse with the

[1] Sequel, p. 63.

world, nor enlarged by the knowledge which books supply; but endued by nature with great vigour, and strengthened by long and intense habits of reflection. Acute he appears to me, but not comprehensive; and bold, but not profound. Of man, in his general nature, he seems only to have grasped a part; of man, as distinguished by local and temporary circumstances, his views are indistinct and confined. His notions of government are, therefore, too partial for theory, and too novel for practice; and under a fair semblance of simplicity, conceals a mass of most dangerous errors."[1]

But of the numerous answers to which Mr. Burke's book gave rise, there was one, entitled "Vindiciæ Gallicæ," the production of his friend, Mr., now Sir James, Mackintosh, which Dr. Parr, in a high degree, admired. Thus in a fine, animated, commendatory strain, he describes the author and his work:

"In the rapid and eccentric motions of Mr. Burke's mind, through the vast and trackless space of politics, it often loses the power of attraction upon my own: and as to Mr. Paine, upon my first approaching him, I was instantly repelled to an immeasurable distance; and, for a time, was content to view him, as philosophers look through a telescope, at some dim and sullen planet, whose orbit is at the remotest extremity from the centre. But in the middle and more temperate path, which Mr. Mackintosh has generally pursued, I could often accompany him with pleasure: for, like the earth

[1] Sequel, p. 78.

in the solar system, he seems neither to approach too near to the dazzling fountain of light, nor to recede from it too far. My friend, for I have the honour to hail him by that splendid name, will excuse me for expressing in general terms what I think of his work. In Mackintosh, then, I see the sternness of a republican, without his acrimony, and the ardour of a reformer, without his impetuosity. His taste in morals, like that of Mr. Burke, is equally pure and delicate with his taste in literature. His mind is so comprehensive, that generalities cease to be barren, and so vigorous, that detail itself becomes interesting. He introduces every question with perspicuity, states it with precision, and pursues it with easy, unaffected method. Sometimes, perhaps, he may amuse his readers with excursions into paradox; but he never bewilders them by flights into romance. His philosophy is far more just, and far more amiable than the philosophy of Paine; and his eloquence is only not equal to the eloquence of Burke. He is argumentative without sophistry, fervid without fury, profound without obscurity, and sublime without extravagance."[1]

The reader is aware that this narrative, in its progress, has reached to the astonishing and eventful period of the French Revolution—so auspicious in its commencement—so disastrous in its course—and terminating so mournfully to the disappointment of all the true friends of human improvement and happiness. For scarcely more mortifying to the

[1] Sequel, p. 82.

wishes and the hopes of the wise and the good was the military despotism of Buonaparte, than the forced and almost unconditional restoration of the Bourbons—still retaining too much of the arbitrary spirit, which has ever characterised that despotic race of princes.

In contemplating this stupendous transaction in the history of the modern world, Dr. Parr's sentiments were those of approbation or disapprobation, according to the different points to which his attention was directed; and if he saw much in the conduct of the early revolutionists to lament and condemn, he found much, also, to admire and applaud. He thought that the old government of France was no longer fit to be endured; that "it was morbid in its aspect, morbid in its extremities, morbid in its vitals;" and that it was therefore absolutely necessary to contrive and to adopt some new form, better calculated to answer the true end of all just governments, in securing the liberties, and promoting the happiness of the people.

To the last moment of his life, Dr. Parr held the opinion that the great though unsuccessful attempt, to throw down despotic rule, and to establish a free constitution in France, cannot fail to be productive of much present, and still more future good, because many wise and useful institutions formed at the revolution, still remain; and because the spirit then aroused, and the information then diffused, still continue, in some degree, and will increase, operating as a salutary check on arbitrary power, and either gradually introducing the

principles of civil and religious liberty, or preparing the way for a second revolution, in which the crimes and errors of the first will be avoided, and the whole conducted under better auspices, to a happy and glorious issue. "Great events have happened," said he in reference to these times, "and events yet greater will, perhaps, ere long, burst from the womb of greater causes; and happy is the man, who, mingling the love of freedom with the love of peace, and order, and social union, surveys, with philosophic calmness and religious awe, the gracious designs of Providence, magnificently unfolding themselves in the intellectual, the civil, and the moral improvement of mankind?" [1]

But, however in some instances he might disapprove and regret the conduct of the French themselves, nothing could exceed the high and utter abhorrence with which he regarded "the counsels and the conduct of those sanguinary fanatics who would unblushingly and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosom of Frenchmen, contending with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone." [2]

"If, indeed," continues he in a style of peculiar energy and solemnity, "the threatened crusade of ruffian despots should be attempted, it will be, in my opinion, an outrageous infringement upon the laws of nations; it will be a savage conspiracy,

[1] Sequel, p. 84. [2] Ib. p. 73.

against the written and unwritten rights of mankind; and therefore, in the sincerity of my soul, I pray the righteous Governor of the universe, the Creator of men, and the King of kings; I pray Him to abate the pride, to assuage the malice, and to confound the devices of all the parties, directly or indirectly leagued in this complicated scene of guilt and horror; this insult upon the dignity of human nature; this treason against the majesty of God's own image—rational and immortal man!"[1]

The war thus solemnly deprecated by Dr. Parr, and by many of the wisest and best men of the country, begun, however, with the too general concurrence of the nation, was continued, with one short interval, for more than twenty-two years, and drew after it a long train of dreadful consequences, from which England, though now in the twelfth year of peace, has not yet recovered. Indeed, so incurable seems the mischief she then sustained, especially in the complete derangement of her finances, that the evil will probably be felt not only by the whole present, but also by many succeeding generations.

The horrible enormities, which attended the progress of the revolution in France, and the brilliant successes, which every where followed the march of her armies, united to produce the most unhappy effects on the public mind in England, by creating unreasonable fears for the national security and independence; and still more, by exciting a suspicious dread of every measure favourable to liberty, and even of liberty itself. The general alarm,

[1] Sequel, p. 13.

proceeding from these causes, many of the great leaders of the Whigs themselves either really or pretendedly caught; among whom were the Duke of Portland, Lords Fitzwilliam, Spencer, and Loughborough, in the upper house; and Mr. Burke, Mr. Wyndham, and Sir Gilbert Elliot, in the lower.[1] All these persons not only deserted their own, but unblushingly joined the opposing party, eagerly proffered to them their active services, and soon obtained an ample recompense for the support they now gave to measures which they had before vehemently condemned. The Duke of Portland, in particular, was dishonourably distinguished by accepting the office of third secretary of state; an office which he himself had strenuously laboured to abolish, both as superfluous, and as increasing the means, before too abundant, of corrupt influence. Dr. Parr said of him, with taunting severity, "Virtue in the noble Duke certainly has not been left to its own reward."

But of all the alarmists, as they were popularly named, none excited more seriously the disapprobation of Dr. Parr, and that of every right-minded man in the nation, than Mr. Burke; who, in some well-known debates in parliament, in an unfeeling and insulting manner, not only renounced the party, but also abjured the friendship of Mr. Fox and Mr. Sheridan; and, from that time, not content with condemning their politics, he went the length

[1] "*History of the Political Life of Mr. Fox, &c.* This book was ascribed to the very celebrated Dr. Lawrence, and was written while he adhered to Whig principles, and to his faithful friend and warm admirer, Mr. Fox. S. P."—*Bibl. Parr.* p. 401.

of aspersing their characters, sometimes by artful insinuations, and sometimes, too, by open and calumnious charges.

In a letter to a friend, Dr. Parr thus gives vent to the sorrow and the anger, which then agitated and distressed his mind: "I am most fixedly and most indignantly on the side of Mr. Sheridan and Mr. Fox against Mr. Burke. It is not merely French politics which produced the dispute. No! no! There is jealousy lurking underneath—jealousy of Mr. Sheridan's eloquence—jealousy of his popularity—jealousy of his influence with Mr. Fox —jealousy, perhaps, of his connexion with the Prince. Mr. Sheridan was not, I think, too warm; at least, I should myself have been warmer. Why! Burke accused Mr. Fox and Mr. Sheridan of acts leading to rebellion; and he made Mr. Fox a dupe, and Mr. Sheridan a traitor!"[1]

In the same letter, Dr. Parr expresses the unfavourable opinion of Mr. Burke, which was then first fixing itself, and which afterwards gathered strength in his mind: "I know his violence of temper, and obstinacy of opinion, and —; but I will not speak out; for though I think him the greatest man upon earth—yet in politics I think him, what he has been found to be, to the sorrow of those who have acted with him. He is incorrupt I know; but his passions are quite headstrong; and age, disappointment, and the sight of other men rising into power and consequence sour him."

Of Mr. Wyndham, another of the Whig alarmists, the following sketch of character, drawn by Dr. Parr, is in his happiest manner:

[1] Moore's Life of Sheridan, vol. ii. p. 127.

"With Mr. Wyndham, though I lament his violence and abhor his apostasy, I am very unwilling to come to an open rupture. I remember with delight those happier days, when he sustained a better part, with better men; when the charms of his conversation were not counteracted by the errors of his politics; when he was animated, but not ferocious; and when his refinements, instead of being dangerous in practice, were, in theory, only amusing. But I know well, as I long have known, the peculiarities which have lately burst on the public eye: nor can I assign any limits to the fury of his passions, or the stubbornness of his prepossessions. He is proud by nature; he is visionary by habit; by accident he was made treacherous; and, by station, he will be made imperious, intolerant, and inexorable."

CHAPTER XXI.

A.D. 1791—1795.

Publication of "A Sequel to the Printed Paper lately circulated in Warwickshire," &c.—Extracts from it—Dr. Parr's account of his own principles and conduct—Mr. Cumberland's "Retort Courteous to Dr. Parr"—Publication of "A Letter from Irenopolis to the Inhabitants of Eleutheropolis"—Extracts from it—Publication of "Remarks on the Statement of Dr. Combe," &c.—Dr. Parr's critical labours as a reviewer—Utility of periodical criticism.

CIRCUMSTANCES, connected with the unhappy times of the Birmingham riots, give occasion to the two next publications of Dr. Parr; of which the first arose out of a dispute with a neighbouring clergyman, the Rev. Charles Curtis, vicar of Solihull, rector of St. Martin's, Birmingham, and a brother of the well-known Sir William Curtis, alderman of London.

Born of parents, who were dissenters, it might have been expected that, even after entering within the pale of the church, Mr. Curtis would have retained some kindly feeling towards those of the sect, to which his family belonged. But it was proved that the Rector of Birmingham participated largely in the bitter spirit, of which Dr. Priestley and his non-conforming friends were the objects and the victims. Instances are left on record of the ardent and active zeal with which he pressed forward, among the champions of the

church and the king, on that most tremendous occasion.

It is not to be doubted that some portion of the same vengeful feeling was directed towards Dr. Parr, as the commiserating friend of the persecuted, and the firm and determined enemy of persecution. It is certain, at least, that some offensive expressions uttered by Mr. Curtis, once in the presence, and once in the absence of Dr. Parr, were followed by two anonymous and abusive letters, which Dr. Parr suspected that Mr. Curtis had written. These suspicions, apparently resting on strong grounds, were met on the part of Mr. Curtis by a positive and solemn denial, at an amicable conference proposed by some common friend. Here the dispute might have been suffered, with consummate propriety, to end. But Mr. Curtis thought not so; and a printed statement of the whole case written and circulated by him, drew after it the publication, of which some account is now to be given. It is entitled, "A Sequel to a printed Paper circulated in Warwickshire by the Rev. Charles Curtis," &c.

Respecting the principal subject of this publication, it is only necessary to say, that, though a strong case of suspicion was certainly made out against the rector of Birmingham, yet it was soon afterwards satisfactorily proved, that, however supported by appearances, the suspicion was unfounded in reality; and Dr. Parr, when afterwards convinced of his error, was not long in offering honourable reparation. It is this occurrence to which,

with amiable candour, he refers in the following passages:—

"To find by experience that friendships are mortal, is the hard but inevitable lot of fallible and imperfect man. It has, however, always been, and always will be, one of the first wishes of my heart, and one of my first prayers to Heaven, that no enmity of mine may ever be immortal. That my practice is correspondent to my profession, the candid reader will allow, when he is told, that from my unwillingness to perpetuate quarrels beyond the exigences of self-defence, I took occasion, in the summer of 1793, to make proposals for a reconciliation with a gentleman, with whom I have been engaged in an unpleasant and well-known controversy, and the affair was brought to an amicable termination."[1]

But gladly turning away from the unhappy occurrences here referred to, and from another—most deeply disgraceful!—on which Dr. Parr animadverts with great severity; the writer hastens to observe, that, intermingled with the subject of private dispute, are many just and striking remarks on the great leading subjects of public discussion, during the earlier periods of the French Revolution; and many, also, it may be added, of which the high interest is, since that time, rather increased than diminished. For surely this is true of all that is here powerfully urged, on the necessity of admitting reforms into our civil and ecclesiastical systems, as the only means of preventing violent and hazard-

[1] Reply to Combe, p. 75.

ous changes; and on the wise policy of introducing such improvements, as the views and wants of a more enlightened age demands. Some of Dr. Parr's observations on these last important subjects, will be submitted to the attention of the reader hereafter. One or two extracts only are here subjoined.

In terms of conscious integrity and dignity, worthy of himself, Dr. Parr thus speaks of his own principles and conduct:—

"In the purity of my conversation—in the regularity of my morals—in the diligent and conscientious discharge of my professional duty—and in a steady attachment to the established religion of my country, I will not yield the palm of superiority to any clergyman now living, however exalted may be his rank—however distinguished may be his talents—and however applauded may be his orthodoxy. Whether or no the course of my reading, and the habits of my thinking, may not have led me to more correct notions, and to a more ardent love of civil and religious freedom, than some men are supposed to entertain, is a question which I will not discuss to the extent to which I might carry such a discussion, without insincerity and without impropriety. But my principles, I am sure, will never endanger the church—my studies, I hope, are such as do not disgrace it—and my actions, I can say with confidence, have ever tended to preserve it from open, and what I conceive to be unjust attacks."[1]

[1] Sequel, p. 51.

The moderation of spirit and the cautiousness of temper, which marked his character as a religious and a political reformer, are thus described:—

"There are in this kingdom men of no mean consideration, for ability and rank,—men whom I thoroughly know and sincerely regard, and by whom I am myself neither unknown, nor I would hope, unregarded. These men, I believe, are not accustomed to charge me with an overweening fondness for sects, or any blind confidence in the leaders of sects. They are aware that with great constitutional warmth of temper, I unite those habits of discrimination, which gradually teach men to be impartial in opinion—to be temperate in action—and to accommodate the results of speculation to the real state of man. Sometimes, they may give me the praise of a little sagacity for discerning a greater or a less portion of bigotry in every quarter, where I see excess of zeal upon points of doubtful evidence; and, perhaps, of utility yet more doubtful. But they have much oftener seen me assailed with good-humoured raillery, for some wayward propensities towards the sternness of Toryism, when I resisted the vicious refinements of theory, and condemned all immoderate ardour for sudden and sweeping innovations, of which I can neither perceive the immediate necessity, nor calculate the distant consequences."[1]

The "Sequel" called forth, not wholly without some fair pretext, a humorous production from the pen of Mr. Cumberland, entitled "Curtius

[1] Sequel, p. 53.

rescued from the Gulf; or the Retort Courteous to the Rev. Dr. Parr, in answer to his learned pamphlet," &c. By the help of the index to the Delphin and other editions of the Classics, the author contrived to draw together a number of passages, in which the Latin word *par* occurs: and with these he plays the punster ingeniously enough; pointing his witticisms chiefly against the love of ancient lore, in which he thought "the most learned doctor" had indulged himself *satis superque*.

For the second title to this little piece of merry wit, something might be urged; but the first is entirely a misnomer; since Curtius was not in the least rescued from the gulf; nor was one word said, tending, in the smallest degree, to relieve him from the imputations which, whether justly or unjustly, had been thrown upon him. It has been said, that the name of Cumberland was ever after a disagreeable sound in the ears of Dr. Parr; an assertion, which appears to the present writer, destitute of all probability. He, who could so little regard, and so easily forget, and so cordially forgive the biting satire of the "Pursuits of Literature," could never be much annoyed by the harmless raillery of the "Retort Courteous."

From what he has said of himself in the following passage, who, that intimately knew him, will withhold assent? "By that countless swarm of scribblers, who amuse themselves, and readers equally idle with themselves, by paragraphs upon my opinions in politics, my peculiarities in dress, or my love of ancient literature, I have too much

firmness, and too much understanding, to be offended for one moment. My character, I am told, presents a wide front for attack, to those puny assailants; and, so long as they abstained from the poisoned weapons of malevolence, I often smiled, as no doubt I often shall smile, at the light and feeble shafts of ridicule."[1] If Cumberland's shafts were not of the very best temper, nor aimed with the very best skill, they were certainly untouched with the poison of malignity.

A second publication of Dr. Parr's, which connects itself with the history of the Birmingham riots, entitled "A Letter from Irenopolis to the Inhabitants of Eleutheropolis," was sent from the press, in consequence of a report that a second commemoration of the French Revolution was intended at Birmingham. The report proved erroneous; yet who will regret that it had the effect of calling forth, though but into momentary exertion, the powers of so acute and vigorous a mind? The "Letter" is, indeed, most excellent; full of just reasoning, noble sentiment, and fine writing: and one knows not whether to admire most the fair, the candid, the conciliating spirit of the writer, or the beauty, the richness, the energy, and the dignity of the composition. It has been pronounced by many competent judges, the best of Dr. Parr's publications; and it was begun and finished in the course of a single day.

In the very opening of the Letter, how soothing to the outraged feelings! how respectful to the

[1] Sequel, Pref. p. 7.

injured and insulted characters of those whom he addresses, are the following expressions!

"Permit me to address you in a spirit of candour and respect, under the sacred and endearing name of fellow-citizens and fellow-Christians. With intentions not less pure, and probably with researches not less diligent than your own, I cannot profess to think with you upon many speculative subjects, both of politics and religion. But freedom of inquiry is equally open to you and to myself: it is equally laudable in us, when conducted with impartiality and decorum; and it must equally tend to the enlargement of knowledge and the improvement of virtue, while our sincerity does not betray us into precipitation, and while our zeal does not stifle within us the amiable and salutary sentiments of mutual forbearance. The principles, upon which we are agreed, are surely of more exalted rank, and of more extensive importance, than those about which we differ; and while that importance is felt as well as acknowledged, we shall welcome every argument, and resist every invective, from whatever quarter they may proceed."[1]

What generous anxiety appears in the following passage, to render the full measure of due praise to those, who had deserved so well from the community—but who had been so dreadfully injured in property—and then, in order to extenuate the wrong, so cruelly defamed in character!

"These plain but interesting considerations,

[1] Page 1.

gentlemen, are presented to your view, by a man, who has risked, and would again risk the imputation of singularity, of indecorum, and even of apostasy, by doing to you what is just, and speaking of you what is true. Though he does not profess himself an advocate for many of your tenets, he can with sincerity declare himself not an enemy to your persons. He knows only few among you; but he thinks well of many. He respects you, for temperance and decency in private life; for diligence in your employments, and punctuality to your engagements; for economy without parsimony, and liberality without profusion; for the readiness you show to relieve distress, and to encourage merit with little or no distinction of party; for the knowledge which many of you have acquired, by the dedication of your leisure hours to intellectual improvement, and for the regularity with which most of you are said to attend religious worship. As to the late deplorable events, he believes you have been misrepresented, and he knows you have been wronged."[1]

How honourable to the character of the illustrious but ill-requited Priestley, at once "the glory of his country, and its shame," are the following expressions! and how gratifying must they have been to the feelings of his devoted and admiring congregation!

"The Scriptures, you will consider, still lie open to you. The house in which you did homage to your Creator, will soon be rebuilt. Though you

[1] Page 9.

cannot again obtain the honour and the advantage you derived from such an instructor as Dr. Priestley, your sect is hardly so barren of excellence as not to supply you with a successor, whose talents indeed may be less flattering to your honest pride, but whose labours will not be less meritorious, in discharging the duties of his clerical station, nor less instrumental in making you all wise unto salvation. I should not think well of your sensibility, if you were indifferent to the loss of so excellent a preacher as Dr. Priestley. But I should think very ill of your moderation, if you made that loss a pretext for perpetuating disputes, which, if my arguments or my prayers could prevail, would speedily have an end."[1]

Who will dispute the truth of the following representation of himself, and of the great principles which actuated his own mind, and guided his own conduct?

"The writer is a lover of peace; and of liberty, too, he is a most ardent lover, because liberty is the best means by which real peace can be obtained and secured. He therefore looks down with scorn upon every species of bigotry, and from every species of persecution he shrinks with horror. He believes that wheresoever imperious and turbulent teachers have usurped an excessive ascendancy over the minds of an ignorant and headstrong multitude, religion will always be disgraced, morals always vitiated, and society always endangered. But the real honour, the real interests,

[1] Page 17, 18.

the real and most important cause of the established church he has ever supported, and will support, as he also ever has contended, and will contend, in favour of a liberal, efficient and progressive toleration."[1]

How touching and solemn the pathos in the concluding passages of this admirable letter!

"In regard to yourselves, gentlemen, the writer means to warn, rather than to censure. The effect of that warning he consigns to your own wisdom, and the unsearchable will of that Providence, in submission to which he has ever found the most solid comfort. But in giving you that warning, he has an entire confidence in the purity of his motives. In enforcing it, he boldly appeals to the justness of his argument; and, upon concluding it, he is at this moment conscious of having discharged a most important duty to you and to your neighbours, to the church and to the state, to his country and to his God."[2]

Early in 1794, Dr. Parr was engaged in another controversy of a different nature, from that into which he had lately been drawn; more connected, indeed, with his pursuits as a scholar, but not less painful to his feelings as a man.

A variorum edition of Horace had been projected by the late Mr. Homer, in conjunction with Dr. Charles Combe, a physician of some eminence in London, a scholar of considerable attainments, who was particularly distinguished as a learned

[1] Page 39. [2] Page 40.

medallist. The plan was to adopt the text of Gesner; to give the best selection from the different commentators; to add the index of Tretter with some improvements; and to print the various readings of the first editions, and also of seven Mss. in the library of the British Museum. On the proposed plan, and during its progressive execution, the advice and occasionally the aid of Dr. Parr were sought and obtained. But when the work had advanced no further than the middle of the fourth book of Odes, Mr. Homer, who was generally considered as its real and efficient editor, died. After his death, in consequence of some difference of opinion, Dr. Parr withdrew his countenance from Dr. Combe; by whom, however, the work was completed, and finally presented to the public.

The first appearance of this new edition of Horace was accompanied with a prevailing report, that Dr. Parr was one of the editors of a book, in which he assisted only for a certain time, and to a certain extent, and of which, as a whole, he did not approve. In order to check that report, which he thought injurious to his reputation, as a scholar, he sent an advertisement, explaining the real state of the case, to the "British Critic;" and at the same time announced an intention to write a criticism on the work; which was accordingly published in the same Review, and was continued through four successive numbers. His remarks display all his usual acumen, taste, and judgment; and their general effect was, certainly, unfavourable to the credit of the new edition of Horace.

At this criticism the learned editor was vehemently incensed, which was natural; and his anger got the better of his judgment, which was unfortunate. Instead of defending his work, he assailed the critic; and, not content with calling in question the justness of his critical decisions, he shamefully aspersed his moral character.[1] Under charges, bearing hard on his veracity, his integrity, and his generosity, especially in his literary and pecuniary transactions with his late friend, Mr. Homer, it could not be expected that Dr. Parr should remain silent. His answer, though somewhat tediously minute, is spirited and powerful; as a composition possessing much merit, and as a vindication of himself, complete and triumphant. It is entitled "Remarks on the Statement of Dr. Charles Combe, by an occasional Writer in the British Critic."

From this pamphlet large extracts are inserted, in various parts of this work; and one or two are here subjoined, of which the first contains Dr. Parr's own account of his critical labours in periodical reviews:

"The reader will I trust excuse me, if, for reasons of delicacy, I now take an opportunity to state the whole extent of the share I have ever had in Reviews. To the British Critic, I have sent one article, besides that, which was written for the

[1] Even the very title of Dr. Combe's pamphlet is fierce and astounding:—"A Statement of Facts relative to the behaviour of Dr. Parr to the late Mr. Homer and Dr. Combe, in order to point out the source, falsehood, and malignity of Dr. Parr's attack, in the British Critic, on the character of Dr. Combe."

Horace. For the Critical Review, I have furnished a few materials for two articles only.[1] For the Monthly, I have assisted in writing two or three; and the number of those which are entirely my own does not exceed six or seven.[2] In almost all the critiques, my intention was to commend rather than to blame; and the only one, in which I ever blamed with severity, related to a classical work, the editor of which deserved reproof for the following reasons. He clothed bad criticism in bad Latin. He had not availed himself of that information, which preceding editions would have supplied to any intelligent critic. From the stores of other critics he produced little, and from his own stores less, that was valuable. But he had indulged in rude and petulant objections against Dr. Bentley, and for this chiefly I censured him. Here ends the catalogue of my crimes, hitherto committed in Reviews; and as I have now somewhat more leisure than I formerly enjoyed, it is possible that I may now and then add to their number."

His opinion on the utility and importance of periodical criticism is thus given:

"Of the share which I have already taken, and

[1] One of these is a review of "Fellowes' Body of Theology," June, 1808.

[2] "*Bishop Bagot's Charge.* From my great regard to Dr. Bagot, I with difficulty got leave from Dr. Griffiths to insert rather a favourable account of this Charge in the Monthly Review. Dr. Griffiths afterwards told me that some of his colleagues were displeased with him for granting me this permission. S. P."—"*Manilii Astronomicon curâ Burtoni.* I reviewed this shallow and censorious book. S. P."—*Bibl. Parr.* p. 601. 693.

may hereafter take in these periodical publications, I never can be ashamed. I might plead the example of many scholars both at home and abroad, far superior to myself in vigour of intellect and extent of erudition. But I rather wish to insist upon the utility of the works themselves, and upon the opportunity they furnish to men of learning for rendering some occasional service to the general cause of literature. There is no one Review in this country but what is conducted with a considerable degree of ability; and though I decline the task of deciding on their comparative excellence, I have no hesitation in saying that they all of them deserve encouragement from learned men. They much oftener assist, than retard the circulation of books; they much oftener extend, than check the reputation of good books; they rarely prostitute commendation upon such as are notoriously bad. For my part, I am disposed to view with a favourable eye the different opinions and propensities, which may be traced in the minds of the different writers. By such collision of sentiments, truth is brought into fuller view; and the reader finds himself impelled by the very strongest curiosity to examine the reasons, upon which men of talents nearly equal have founded decisions so totally opposite. By posterity, too, Reviews will be considered as useful repositories of the most splendid passages in the most celebrated works. They will show the progress of a country, or an age, in taste and arts, in refinement of manners, and the cultivation of

science. They mark the gradations of language itself, and the progressive or retrograde motions of the public mind, upon the most interesting subjects in ethics, in politics, and religion."

From the review of the variorum Horace in the British Critic, the following extracts are here given.—The first is a pleasing delineation of the character of Horace as a writer, and of the excellencies and the charms which so powerfully attract and delight every reader.

"The writings of Horace are familiar to us from our earliest boyhood. They carry with them attractions which are felt in every period of life, and almost every rank of society. They charm alike by the harmony of numbers, and the purity of the diction. They exhilarate the gay, and interest the serious, according to the different kinds of subjects upon which the poet is employed. Professing neither the precision of analysis, nor the copiousness of system, they have advantages, which, among the ordinary classes of writers, analysis and system rarely attain. They exhibit human imperfections as they really are, and human excellence as it practically ought to be. They develope every principle of the virtuous in morals, and describe every modification of the decorous in manners. They please without the glare of ornament, and they instruct without the formality of precept. They are the produce of a mind enlightened by study, invigorated by observation, comprehensive, but not visionary; delicate, but not fastidious; too sagacious to be warped by prejudice, and too gene-

rous to be cramped by suspicion: they are distinguished by language adapted to the sentiment, and by effort proportioned to the occasion: they contain elegance without affectation, grandeur without bombast, satire without buffoonery, and philosophy without jargon."

The value of verbal criticism is thus fairly and forcibly stated.

"The attention of the present age has been very generally directed to experimental philosophy, to historical investigation, and to the discussion of the profoundest subjects in politics, in morals, and metaphysics.

Quod magis ad nos
Pertinet, et nescire malum est, agitamus.

As members of civilised society, and as friends to the whole commonwealth of literature and science, we acknowledge the utility of such researches; we are sensible of the difficulties attending them; and we admire all the judicious and intense exertions of the human understanding, by which those difficulties are gradually surmounted. But, however extensive may be the importance of the studies which are now most prevalent, and however brilliant the success with which they may have been prosecuted, we feel no diminution of our reverence for the labours of those scholars who have employed their abilities in explaining the sense, and in correcting the text of ancient writers. Verbal criticism has been rarely despised sincerely by any man who was capable of cultivating it successfully; and if the comparative dignity of any

kind of learning is to be measured by the talents of those, who are most distinguished for the acquisition of it, philology will hold no inconsiderable rank in the various and splendid classes of human knowledge. By a trite and frivolous sort of pleasantry, verbal critics are often holden up to ridicule, as noisy triflers, as abject drudges, as arbiters of commas, as measurers of syllables, as the very lacqueys and slaves of learning, whose greatest ambition is "to pursue the triumph and partake the gale" which wafts writers of genius into the wished-for haven of fame. But even in this subordinate capacity, so much derided, so little understood, they frequently have occasion for more extent and variety of information, for more efforts of reflection and research, for more solidity of judgment, more strength of memory, and, we are not ashamed to add, more vigour of imagination, than we see displayed by many sciolists, who, in their own estimation, are *original* authors. Some of the very satellites of Jupiter are superior in magnitude, and, perhaps, in lustre, to such primary planets as Mars and the Earth."

CHAPTER XXII.

A. D. 1794—1795.

Case of Joseph Gerrald, the pupil and friend of Dr. Parr—His trial for sedition at Edinburgh—Sentence of fourteen years' transportation passed upon him—His removal to London—His long confinement in prison—His expressions of high regard for Dr. Parr in a letter from on board the Hulks—Dr. Parr's letter to him—His voyage to Botany Bay—His arrival—His death.

In the course of the year 1794, the mind of Dr. Parr was painfully agitated, by the cruel fate of one of his earlier pupils, the richly-gifted, the greatly imprudent, but dreadfully injured, Joseph Gerrald; to whom he was attached with a fondness truly paternal; and by whom he was beloved, with all the sincerity and warmth of filial affection.

He was a native of the West Indies, where he possessed an estate of 3000*l.* a year; but a large portion of it was consumed in the course of a long litigation, in the expensive courts of that country. He was sent to England for his education; and had the good fortune to be placed under the care of the master of Stanmore School. He was a young man of high talents, and high attainments; of the nicest feelings of rectitude, and the keenest sense of honour; of firmness never to be shaken, of courage never to be daunted, in what he conceived to be a great or a good cause. Unhappily, he suffered himself to be hurried into irregularities,

which it is neither necessary to palliate, nor possible to excuse.

In a course of dissipation, he soon wasted his fortune, and deeply injured his health; and yet, in the midst of all, he never renounced his virtuous principles, and never wholly neglected his intellectual improvement. He pursued, indeed, his pleasures and his studies, with nearly equal ardour; and though too eagerly bent on the gratification of low desires; yet he ever showed that noble passions still throbbed within him; and he never destroyed in those around him the hopes of seeing him rise, at length, to all that excellence, of which he was capable.

Leaving England early in life, he went to America; and practised, for some time, as an advocate in the courts of Pennsylvania. Fired with the love of liberty, first kindled by his study of Grecian and Roman history and literature, and afterwards reanimated by his residence in the land of republican freedom, he returned to England; and enrolled himself among the bold and ardent patriots, who, about the time of the French Revolution, stood forward in the great cause of political renovation, with more zeal, it must be owned, than discretion; with the greatest purity of intention, no doubt, but with too much theoretical extravagance, and too little practical wisdom. Several of these, of whom Mr. Gerrald was one, having met in what they called the "Convention of Delegates," at Edinburgh, were suddenly apprehended on a charge of sedition; and were successively brought to trial, before the High Court of Justiciary.

Being himself in London, at large on bail, when he first heard of the trial and conviction of his associates, he was seriously advised and earnestly entreated, by his revered tutor and by other friends, to save himself from a relentless persecution, by flight; and they generously offered to indemnify his bail against all pecuniary forfeiture. But every such proposal, though repeatedly urged upon him, he resolutely and even indignantly rejected, conceiving it to be a dereliction of duty, and a violation of honour. Though he knew himself prejudged and foredoomed, he hastened to his trial, with all the high and heroic spirit of the Athenian sage, placed in similar circumstances, and pressed by similar entreaties; who, rather than seem to elude the sentence of the law, or to shrink from the support of a good cause, nobly refused to escape, and greatly resolved to die.

"He heard my proposal attentively," says Dr. Parr, in a written memorandum of this extraordinary occurrence, "but with no emotion of joy. At first he paused; then, after calmly discussing with me the propriety of the proposal, he peremptorily refused to accede to it; and finally, after hearing my earnest entreaties, and affectionate remonstrances, closed our conversation in words to the following effect:—'In any ordinary case,' said he, 'I should, without the smallest hesitation, and with the warmest gratitude, avail myself of your offer. I readily admit that my associates will not suffer more, because I suffer less. I am inclined to believe with you, that the sense of their own sufferings will be alleviated by their know-

ledge of my escape. But my honour is pledged; and no opportunity for flight, however favourable, no expectation of danger, however alarming, no excuse for consulting my own safety, however plausible, shall induce me to violate that pledge. I gave it to men, whom I esteem, and respect, and pity; to men, who, by avowing similar principles, have been brought into similar peril; to men, who were confirmed in those principles, and led into that peril, by the influence of my own arguments, my own persuasions, and my own example. Under these circumstances, they became partakers of my responsibility to the law; and therefore, under no circumstances, will I shrink from the participation with them in the rigours of any punishment, which that law, as likely to be administered in Scotland, may ordain for us.' He uttered the foregoing words emphatically, but not turbulently; and finding him fixedly determined upon returning that night to Scotland, I did not harass his mind by any farther remonstrance. He was very calm, before we parted; and I left him, under the very strongest impressions of compassion for his sufferings, admiration of his courage, and moral approbation of his delicacy and his fidelity."

The trial came on March 3, 1794. The defence of the accused, by himself, though an astonishing display of powerful reasoning and glowing eloquence, proved unavailing. A most unrighteous and barbarous sentence of transportation for the term of fourteen years was pronounced upon him; though it was strongly urged that such a sentence, to one in his state of declining health, would be

equivalent to a sentence of death. In April following, Mr. Gerrald was removed to London, and committed to Newgate; whence, in October, he was transferred to Giltspur-street prison. During the long period of his confinement, his sufferings were soothed, and his mind was cheered, by his frequent and numerous visitors, of whom some were of high rank. Various offers of money made to him by private persons, it is said, he pertinaciously declined. It is even related that the counsel for the prosecution, at the close of his trial, went to him; apologised for the part which a painful duty had imposed; and, at the same time, placing in his hands a purse of money, pressed it upon his acceptance; which, however, though destitute, Gerrald, gratefully, indeed, yet somewhat proudly, refused. But, what may seem still more incredible, it is further related, that, when a pardon was offered by the secretary of state, on conditions which appeared to him incompatible with the dictates of his conscience, he rejected it with firmness, and not wholly without some strong feelings of indignation.[1]

After remaining more than twelve months, immured in the prisons of London, on May 2, 1795, about three in the afternoon, just as he was lying down to take some repose, which his ill-health rendered necessary, he was suddenly called out of his apartment; and without being permitted to return, or to take leave of his infant daughter, the com-

[1] Maurice's Memoirs, part 2. p. 166. Beloe's Sexagenarian, vol. i. p. 262.

panion of his imprisonment, he was instantly put into a post-chaise, conveyed to Gosport, sent on board the "Sovereign" transport, which was then already freighted with its living cargo, and soon afterwards set sail for Botany Bay.

In this manner, as Dr. Parr often related the story, the ill-fated Gerrald was needlessly and barbarously hurried away, from the shores of England; and not only was personal intercourse with his friends prohibited, but even communication by letter was interdicted. "Struck with amaze and horror at this flagitious conduct, useless in every way to justice, I sat up all night," said Dr. Parr to a friend, "and wrote a letter of six sides to Wyndham. I never wrote any thing before or since so severe. I sent off the letter, to which I never got a reply; but an order was given to allow the communication. Wyndham must have felt that remonstrance, if ever he felt any thing in his life."[1]

In a letter, dated "Portsmouth, May 16, 1795, on board the Hulks"—addressed to one of his warmly sympathising and kindly attentive friends, the much-injured Gerrald thus expresses the virtuous and grateful sentiments, which glowed in his breast, so honourable at once to himself and his preceptor.

"My dear Mr. Philips—I know not how to express the rising sentiments of my heart, for your unbounded kindness to me. The best return, the only return I can make, is, to convince you, by the virtue and energy of my conduct, that I am not

[1] New Monthly Mag. May, 1826.

altogether unworthy of your friendship. A parade of professions neither suits you, nor me, nor the occasion. You know my feelings, and will, therefore, do justice to them: and with this simple observation, I close the subject. I have repeatedly attempted to write to my ever honoured and loved friend and father, Dr. Parr; but it is impossible. The tender and filial affection which I bear to him, the recollection of the many endearing scenes which we have passed together, the sacred relation which subsists between Joseph Gerrald and that Samuel Parr, who poured into my untutored mind the elements of all, either of learning or morals, which is valuable about me; whose great instructions planted in my bosom the seeds of magnanimity, which I trust I now display, and at which persecution herself must stand abashed; all these, my friend, rush at once upon my mind, and form a conflict of feeling, an awful confusion, which I cannot describe; but which he, who is the cause, I know can feel, and feel in the most full and virtuous extent. To the greater part of my friends, I have written—to Dr. Parr I have not written; but to his heart my silence speaks. The painter who could not express the excessive grief, covered with a veil the face of Agamemnon. Tell him, then, my dear Mr. Philips, that if ever I have spoken peevishly of his supposed neglect of me, he must, nay, I know he will, attribute it to its real cause—a love, vehement and jealous, and which, in a temper like Gerrald's, lights its torches at the fire of the furies. And when my tongue uttered any harshness of expression, even at that very period my

heart would have bled for him; and the compunc tion of the next moment inflicted a punishment fa more than adequate to the guilt of the precedin one. Tell him to estimate my situation not by th tenderness of his own feelings, but by the firmnes of mine. Tell him that if my destiny is apparentl rigorous, the unconquerable firmness of my min breaks the blow, which it cannot avert; and tha enlisted as I am in the cause of truth and virtue, bear about me a patient integrity, which no blan dishments can corrupt, and a heart which no dan gers can daunt. Tell him, in a word, that as I hav hitherto lived, let the hour of dissolution come when it may, I shall die the pupil of Samuel Parr.' &c. &c.

On his part, the kind and considerate preceptor was not unmindful of his injured and suffering pupil. As Gerrald was removed, without the allowance of one moment of time for preparation, and almost without the common necessaries of life, Dr. Parr immediately raised for him a small sum, by subscription among his friends, and accompanied that seasonable supply with a letter, most worthy, indeed, of himself; which, for the soft and gentle tone of its reproof—for the wise and holy strain of its admonition—and, for the soft and soothing tenderness of its consolation, it is impossible to read, without admiring and revering the kind friend and comforter, or without deeply commiserating, and yet in some degree congratulating, the sufferer:—' Cujus fato illacrymans soleo, hanc epistolam legens.' The pecuniary contribution found its way, *at length*, to the unfortunate person for whom it was intended;

but alas! there is reason to fear that the letter, by some deplorable fatality, never reached him; and that he lived the short remainder of his days, and passed the lingering hours of dissolution, without the support and the relief, which that letter could not have failed to afford him. But though lost to him, it will not be lost to others. In these pages it shall be faithfully recorded, for the gratification of all, to whom it is delightful to contemplate the spectacle of wisdom and kindness weeping over the misfortunes, lightening the sorrow, and animating the courage, of youthful patriotism, when drooping and dying under the arm of cruel and relentless oppression.

"Dear Joseph,—I hear with indignation and horror that the severe sentence, passed upon you in Scotland, will shortly be carried into execution; and remembering that I was once your master, that I have long been your friend, and that I am your fellow-creature, made so by the hand of God; and that by every law of that religion, in which I hope to live and die, I ought to be your comforter; now, dear Joseph, I am for the last time writing to you. Oh! my dear friend, at this moment my heart sinks within me; and, with a wish to say a thousand things, I am hardly able to say one. But you shall not leave this land without one sincere—one affectionate—one solemn farewell. Joseph, before we meet again, that bosom which now throbs for you, and the tongue which now dictates, will be laid in the cold grave. Be it so. Yet, my dear friend, I must cherish the hope, that death is not the end of such a being as man. No! Joseph,

no! there is a moral government going on, and in the course of it our afflictions will cease, and compensation will be made us, I trust, for all our unmerited sufferings. There is another world, and a better; and in that world I pray to God, that I may meet your face again. Bear up, I beseech you, against the hard and cruel oppression, which the evil spirit of these times, and your own want of discretion, have brought upon you. Mackintosh has informed me of that which is about to happen, and I have done all that I can in your favour. Let me conjure you to conduct yourself, not only with firmness, but also with calmness. Do not, by turbulence in conversation or action, give your enemies occasion to make the cup of misery more bitter. Reflect seriously upon your past life, and review many of those opinions which you have unfortunately taken up; and which you know, from experience, have little tended to make you a happier or a better man. I do not mean, Joseph, to reproach you. No!—such an intention, at such a crisis, ought to be far from my heart. But I do mean to advise you, and to excite you to such a use of your talents as may console you under the sorrows of this life, and prepare you effectually for all that is to follow. I will send you a few books, in addition to other matters. They will cheer you, in the dreary hours, you will have to pass upon that forlorn spot, to which the inhuman governors of this country are about to send you. Some time ago, I saw your dear boy, and depend upon it, that for his sake and yours, I will show him all the kindness in my power. I shall often think of you.

Yes, Joseph! and there are moments, too, when I shall pray for you. Farewell, dear Joseph Gerrald, and believe me your most unfeigned and afflicted friend,

SAMUEL PARR.

Hatton, May, 1795.

"Pray write to me—God Almighty bless you, Joseph—farewell."

The promise which he here gave, and which he had before given, to take charge of one of his two children, a son, thus cruelly bereaved of their only surviving parent, Dr. Parr most faithfully and anxiously performed. Amongst other important services, he had the good fortune to obtain for him the favourable notice of Dr. Howley, the present highly venerated and truly excellent Bishop of London; and, in his last will, Dr. Parr warmly expresses his sense of obligation to that prelate, "for his humane and generous behaviour to Joseph Gerrald, whom an unfortunate, rash, but most ingenious and most eloquent father, in the anguish of his spirit, committed to his friendly protection."

Setting sail, towards the end of May, 1795, Mr. Gerrald left the shores of that country, to which he returned no more. During his voyage, he suffered much from bodily disorder, and still more, if possible, from the degrading and painful circumstances of his situation. It is related, by his former school-fellow, Mr. Maurice, that a mutiny of the convicts, on board the same vessel, was suppressed, and a massacre of the officers prevented, by his influence and his exertions. Mr. Maurice also mentions, with much approbation, that of the

books which he selected as a source of consolation, amid the weariness of solitude, and the languor of disease, one, which he most highly prized, was "Cudworth's Intellectual System."[1]

Early in November, Mr. Gerrald reached the place of his final destination. He arrived in a very feeble and declining state of health; and, gradually growing worse, at the end of about five months, he found a refuge from all his sufferings in the grave. A few hours before he expired, calling some friends to his bed-side, he said, "I die in the best of causes; and, as you witness, without repining." He was buried in a garden forming part of a little plot of ground, which he had purchased at Farm Cove in Port Jackson. The inscription on his tomb records that "he died a martyr to the liberties of his country, March 16, 1796, in the thirty-fifth year of his age."[2]

[1] Maurice's Memoirs, part 2. p. 166.

[2] "On the 5th of Nov. 1795, arrived Mr. Joseph Gerrald, a prisoner, in a very weak and impaired state of health. In this gentleman we saw, that not even elegant manners, great abilities, the gifts of nature matured by education (because he misapplied them), could save him from landing an exile on a barbarous shore; where the few who were civilised must pity while they admired him."—"At three in the morning, 10th March, 1796, Mr. Gerrald breathed his last; glorying in being a martyr to the cause which he termed that of freedom, and considering as an honour that exile, which brought him to an untimely grave."—*Collins' Hist. of New South Wales*, p. 433. 469.

CHAPTER XXIII.

A. D. 1794.

Death of Sir Wm. Jones—His character—His literary attainments—His friendship with Dr. Parr—Lord Teignmouth's Memoirs of his Life—Disingenuousness of that biographer in the opinion of Dr. Paley, and of Dr. Parr—Death of Mr. Gibbon—Dr. Parr's high opinion of him and of his works—His epitaph written by Dr. Parr—His observations on the state of the Universities—Dr. Parr's remarks in reply.

In the year 1794, the whole civilised community of Europe and Asia, and even of America, was struck with one common sentiment of deep-felt sorrow, by the mournful intelligence of the death, after a short illness, of the excellent and incomparable Sir Wm. Jones, so justly the pride of his country, and so truly the wonder and the glory of his age. Rarely, indeed, in any age or any country, has ever been exhibited, more largely or more happily blended, all that is great with all that is good in human character; and few have commanded, in a higher degree, the esteem and the admiration, united with the love and the gratitude of mankind. In him extraordinary powers of intellect, early and diligently cultivated, were assiduously and successfully devoted to literary pursuits, very diversified in their nature; but all important, more or less, in themselves, and all consecrated, with anxious care, to the noblest purposes of human improvement and happiness. In him, also,—and this is his highest

praise—the richest endowments of mind were accompanied with the best dispositions of the heart; and his talents and his virtues reflected mutual splendour on each other. His piety was at once rational and fervent; his moral taste was pure and uncorrupted; his moral and political integrity was not to be shaken by the most seductive offers of honour or profit; and the warm benevolence of spirit, which glowed so intensely in the amiable charities of private life, expanded itself into all the sentiments of the truest patriotism and the most generous philanthropy.

As a linguist, for the extent of his attainments, he was unrivalled. His knowledge included all the ancient and most of the modern languages, amounting, in number, to no fewer than twenty-eight; many of which he studied critically, and well understood all. As a scholar, the wide range of his researches embraced the literature of the earlier, the middle, and the later ages, and of the eastern united with that of the western hemisphere. He was a man of science, as well as a man of letters; and, among other branches, directed particular attention to those of chymistry and anatomy. For the vigorous exercise of his faculties, he often dived deep into the abstruser mathematics; and, for pleasing relaxation, amused himself with the study of botany, and the theory of music. As a lawyer, his chosen profession, he was profoundly versed in all the legal principles and forms, both of the country in which he was born, and of the distant country in which he was appointed to discharge—and most ably and faithfully did he discharge!—

the highest judicial functions. India, as well as England, had cause to mourn his loss; and all the more deplored the event, as it so unexpectedly and so prematurely deprived the world of one, whom the unanimous suffrages of the wise and good of mankind have placed among the most perfect and the most exalted of human beings. He closed his short, but brilliant and important career, April 27, 1794, in the forty-seventh year of his age.

It is no slight honour, reflected on the name even of Dr. Parr, to say, that he was the early, the constant, the esteemed, and beloved friend of Sir William Jones. Their friendship began, as already related, in school-boy days, from similarity of tastes, and the union of studies and amusements. It was cemented by congeniality of sentiment on all the more important subjects of literature, politics, and religion; and was continued and increased, through advancing life, by increasing admiration of each others virtues and talents: nor was it terminated but by that last solemn event, which puts an end to all the amiable and delightful connexions of men with their fellow-men in this world, for ever.

In a pamphlet, which appeared soon after the melancholy intelligence of his death arrived in England, Dr. Parr mentions, with mournful regret, his illustrious friend, as one of the four persons who had possessed a larger share of his confidence, than any other human being; adding, "for the sake of learning and virtue, I will apply to him, with a few alterations, what Plato said of Socrates—*Ἥδε ἡ τελευτὴ τοῦ ἑταίρου ἡμῖν ἐγένετο, ἀνδρὸς, ὡς ἡμεῖς φαῖμεν*

ἂν πάντων ὧν ἐπειράθημεν, πολυμαθέστατου, καὶ μάλιστα καλοῦ καὶ ἀγαθοῦ."[1] In a later publication, Dr. Parr speaks of him "as a man raised far above his contemporaries, et natura admirabili, et exquisita doctrina, et singulari industria;"[2] and, in another still more recent, calls him the illustrious and unparalleled Sir William Jones, his pre-eminently learned school-fellow and friend."[3]

It has been said that Dr. Parr once designed to write the life of Sir William Jones; and, if it be so, this, and the intended lives of Johnson, Sumner, and Fox, were the four literary projects, of which the execution, no doubt, would have done equal honour to himself, and to those whose merits would have been so strikingly delineated, and so splendidly emblazoned. But of all these fair projects, alas! it is to be feared, the true and the whole account is pretty nearly as follows: that the first never proceeded beyond the mere intention of writing; that the second advanced no farther than preparatory researches, of much labour, indeed, and of no small extent; that the third ended in collecting and arranging all the materials, and yet leaving the work in a state not fit for publication; and that the last shrunk away from a "Life," into a mere sketch of character; which, however excellent in itself, was but a small compensation to the public, for the disappointment of expectations, too inconsiderately excited on the one side, and too hastily admitted on the other.

[1] Reply to Combe, p. 80.
[2] Spital Sermon, p. 109.
[3] Bibl. Parr. p. 225. 696.

Within a few years after the death of Sir Wm. Jones, it is well known, that "Memoirs of his Life and Writings" were given to the public by his friend and his intimate associate in India, Lord Teignmouth. Though, in this work, ample justice, upon the whole, is done to the great and the elevated character which it professes to describe; yet, by many persons, to whom that character was intimately known, the work was not read without some strong feelings of disapprobation; because it fails in giving a full and fair representation of Sir William Jones' opinions on the two most important subjects, religion and politics; or rather, because, on those subjects, it contains much misrepresentation.

Dr. Paley, according to the report of his biographer, Mr. Meadley, often animadverted, with some severity, on the very "unsatisfactory accounts" which Lord Teignmouth has given of Sir William Jones' political principles and conduct. "He was a great republican,"[1] said Dr. Paley, "when I

[1] "*Sir Wm. Jones' Dialogue between a Farmer and a Country Gentleman, on the Principles of Government.* A most able dialogue, published without his name, by Sir William Jones. He told me he wrote it after a conversation, in which he maintained, and Vergennes denied, that the first principles of government could be made intelligible to plain, illiterate readers. Dr. ...., who was present, doubted. Jones wrote the dialogue in French. They met. Vergennes yielded—. .... decided. Jones, on his return, translated the book, and it was published, without animadversion, by the Constitutional Society. His brother-in-law, the Dean of St. Asaph, procured a Welsh translation; then came the prosecution from Fitzmaurice, the righteous and rival magistrate of the Dean. All this I heard

knew him;" alluding to a period when the accomplished barrister was distinguishing himself by his writings, and by his exertions to obtain some important reforms in the British constitution. "The sentiments which he then avowed so decidedly," continued Dr. Paley, "he certainly never afterwards disclaimed; and his sentiments on questions of great public importance ought to have been neither extenuated nor withheld."[1] But nothing of all this appears in Lord Teignmouth's Memoirs.

It is hardly necessary to remind the reader, that the approbation of republican principles is not in the least inconsistent with a full acknowledgment of all the excellencies which really belong to the English constitution, as fitted to secure and promote, in a high degree, the peace, the order, the freedom, and the happiness of this country. To be a true and loyal member of the British community, we are not surely required to believe that its government has touched the very point of perfection; nor are we obliged to assert that other forms or modifications of government may not hereafter be devised, more excellent than all that have preceded, more accommodated to the feelings, and better adapted to the views and wants of people, in a more advanced state of social refinement and moral improvement.

In the censure, severe as it is, pronounced by

when talking, at his chambers in the Temple, with Jones, on the Monday after he had been knighted, and the prosecution against the Dean commenced. The preface, Sir William Jones told me, was written by Bishop Shipley. S. P."

[1] Memoirs of Paley, p. 220.

Dr. Paley, on the disingenuous concealment, so discreditable to the character of Lord Teignmouth, as a biographer, Dr. Parr entirely concurred; and the same censure he extended from the account of the political, to that which is also given of the religious opinions of Sir William Jones. In describing the long and anxious inquiry which preceded conviction, as might be expected, in the case of one of the most upright, as well as enlightened of men; and in tracing the progress of his mind from a state of doubt and difficulty, to that of firm belief in the Jewish and Christian revelations, the narrative is, no doubt, substantially correct, as it is deeply interesting. But when Lord Teignmouth, whose creed is highly orthodox, laboured to make it appear that Sir William Jones adopted the same creed, he must have strangely misconceived, or wilfully misrepresented, the truth.

Dr. Parr often asserted in the hearing of the present writer, as from his own knowledge, that so far from admitting the popular views of Christianity, Sir William Jones held those which are commonly distinguished by the name of Unitarianism. That assertion is, indeed, proved, as far as negative proof can go, by the passages from his writings, produced by Lord Teignmouth in the "Memoirs." In all these, it is impossible not to remark, the total absence of every expression, which might imply the admission of such a theological system, as that attributed to him by his biographer. Every one of his devotional pieces, and all his observations of a religious kind, proceed upon the principles of what the learned Dr. Lardner calls the ancient Nazarean

doctrine, or that of the early Jewish Christians. In some degree, on the authority of these very passages, and still more, on the decisive authority of Dr. Parr,[1] the writer thinks himself warranted

[1] *Proofs of the disingenuousness or strange misconception of Lord Teignmouth.*—"The following," says his Lordship, "is a direct and public avowal of Sir Wm. Jones' belief in the divinity of our Saviour;"—no doubt, in the orthodox sense of the word is meant:—"The title, Son of God, was often applied, by a bold figure, agreeably to the Hebrew idiom, to angels, to holy men, and even to all mankind, who are commanded to call God their Father; and, in this large sense, the Apostle to the Romans calls the elect the children of God, and the Messiah, the first-born among many brethren. But the words *only-begotten* are applied transcendently and incomparably to him alone. His being born of a virgin, alone might fully justify that phrase."—"This quotation affords," as his Lordship adds, "a decisive proof of the belief of Sir Wm. Jones in the sublime (i. e. *the orthodox*) doctrines of the Christian religion!!" Again—the following expressions, Lord Teignmouth calls a *decisive testimony of his reliance on the merits of a Redeemer*, i. e. in the orthodox sense of the words!!—"Admit me not weighing my unworthiness, but *through thy mercy declared in Christ*, into thy heavenly mansions," &c. Again—the following expressions are represented by his Lordship as an avowal of Sir Wm. Jones' faith in the godhead of Christ!!—"I cannot help believing the divinity (*not deity*) of the Messiah, from the undisputed authority, and manifest completion of many prophecies, especially those of Isaiah, in the only person recorded in history to whom they are applicable." Yet a few pages afterwards, in the same work, Sir Wm. Jones styles Moses "*the divine legate.*" If the above are instances of disingenuousness, is not the following something worse?—*Passage as given by Lord Teignmouth, to show that Sir Wm. Jones believed the common Trinitarian doctrine.* "Nothing can be more evident, than that (to use the words of Sir Wm. Jones) the Indian Triad and that of Plato are infinitely removed from the holiness and the solemnity of the Christian doctrine of the

in placing Sir William Jones amongst the members of the anti-trinitarian and anti-calvinistic schools of Christian philosophers; and of adding his illustrious name to those of Newton, Locke, and Milton, of Clarke, Tucker,[1] Hartley, and Law.[2]

In the same year, 1794, the literary world suffered another eclipse of its splendour in the death of the author of the "Decline and Fall of the Roman Empire." Mr. Gibbon was exposed to much and deserved reproach, not for his rejection of Christianity—since honest, though mistaken, opinion, who has a right to condemn?—but for his artful and insidious mode of attacking it: yet it would be a violation of all justice, not to acknowledge in him, a learned and accomplished scholar, an elegant and powerful writer, a pleasing and instructive companion, and an amiable and virtuous man. But if his personal character obtained for him, less than it deserved, the general esteem; he had the gratification to receive, in its full measure, that grateful applause, to which he has entitled himself, as a writer, by directing the powers of his

Trinity, and that the Trinity of our Church cannot without profaneness be compared with that of the Hindus."—*The same passage as written by Sir William himself.* "The Indian Triad and that of Plato are infinitely removed from the holiness and the solemnity of that doctrine, which pious Christians have deduced from texts in the Gospel; though other Christians, as pious, openly profess their dissent from it. Each sect must be justified by its own faith and good intentions. This only I mean to inculcate, that the Trinity of our Church cannot without profaneness be compared with that of the Hindus."—*Jones' Works*, vol. ii. p. 9. 41. 235, 236, 237.

[1] Author of "The Light of Nature Pursued."

[2] Bishop of Carlisle.

mind so successfully, and by applying the stores of his learning so happily, to the elucidation of one of the most eventful and important periods in the history of the world.

Those who were in the habit of conversing with Dr. Parr, well know that he was ever accustomed to speak of Mr. Gibbon with all the respect due to the virtues of his private life, and with all the admiration due to his talents and his acquirements, as displayed in his writings, especially in his great historical work; which, in conjunction with those of Hume, of Robertson, and we now exultingly add of Roscoe, has completely redeemed the British nation from the reproach of having produced no history of high reputation and dignity. Dr. Parr could not, indeed, but deplore Mr. Gibbon's disbelief of Christianity; and he has publicly censured him, because he cast away the evidence of all miracles whatever, and because he derided, as well as rejected divine revelation. At the same time, however, he turned with horror from the thought of deprecating his worth, as a man, or his merit as a scholar and an author. He felt and acknowledged all the force of the objections, which have been urged against some parts of his celebrated history; and yet he shrunk, with disdain, from the too common injustice of decrying, on account of these faults, the solid and the shining excellencies of a work, which will for ever remain as a monument to the fame of the author, and to the honour of the country which gave him birth. [1]

[1] But see a very different opinion of this work pronounced by a great Warburtonian, with all the proud presumption of the

Dr. Parr could not, then, but exceedingly dislike and condemn that censorious bigotry in relation to Mr. Gibbon, which vented its rage in unmeasured abuse and indiscriminate censure; and it was with unfeigned pleasure that he bore his testimony of approbation to the strain of calm reasoning, and to the spirit of amiable candour, with which the "Apology for Christianity" is written, by a liberal and enlightened prelate, the late Bp. Watson, who, in exposing the erroneous views of Mr. Gibbon, did ample justice to the good qualities of the man, and to the great qualities of the historian. On that occasion, it excited, in Dr. Parr, the utmost indignation to hear of the perverse and petulant remark of Bp. Hurd; who, offended by the display of a spirit so opposite to that of his own Warburtonian school, converted the mildness and the candour of the reasoner into an argument against the sincerity of the writer—spitefully observing,—"The Apology was well enough, if the author were in earnest."[1]

With this fair disposition to render to all their due, and to weigh impartially the merits and the defects of others, it will not surprise the reader to be told that, on receiving from Lord Sheffield, the

school to which he belonged; closing with the following words—"Mr. Gibbon survived but a short time his favourite work. Yet he lived long enough to know, that the most and best of his readers were much unsatisfied with him. And a few years more may, not improbably, leave him without one admirer. Such is the fate of those who will write themselves into fame, in defiance of all the principles of true taste and true wisdom!" —*Hurd's Works*, vol. v. p. 401.

[1] "Anecdotes of the Life of Bishop Watson," vol. i. p. 99.

friend and the biographer of the deceased historian, a request to take upon himself the task of writing the monumental inscription, Dr. Parr, without hesitation, signified his compliance. Though he might see something in the character of Mr. Gibbon, of which he did not approve, yet he saw much which a Christian divine, without the reproach of inconsistency, might applaud. Aware, indeed, of the delicacy of the task, undertaken by one who was an ecclesiastic, he thought it prudent to consult the opinions of his illustrious friend, Mr. Fox, and of his much-honoured friend, Dr. Routh, of Magdalen College, Oxford; and by his own good judgment, aided by their excellent advice, he was happily guided in the choice of his topics, and the selection of his phraseology. Nothing could be more just and appropriate to the great subject of the epitaph, than the praises bestowed on the high powers of his mind, and the vast compass of his knowledge, on his pre-eminence as an historian, exhibited in the luminous pages which trace the declining and the fallen fortunes of Rome; on the richness, the harmony, the elegance, the vigour, and the splendour of his style, as a writer; on the sagacity of his observations and the moderation of his temper, as a philosopher and a politician, and on the blended kindness, affability, and dignity which marked his character as a man and a gentleman. The inscription to the memory of Gibbon is regarded, by competent judges, as one of the best of the many which proceeded from the pen of Dr. Parr.[1]

[1] See App. No. III.

But whilst he rendered all due respect to the estimable qualities of Mr. Gibbon, Dr. Parr was not the less firm in opposing whatever might appear to him unjust or erroneous in his opinion. It is well known that Mr. Gibbon has inserted in the very interesting "Memoirs of his own Life" strictures on the moral and literary state of the two Universities; written, it may be allowed, with too much contemptuousness of spirit, and yet it cannot be denied that his remarks are founded, to a considerable degree, in truth and justice. It is certain, that the same representations in substance, though, perhaps, less offensive in form, have been held forth by other persons, whose motives few will dare to impugn, and whose authority all would be disposed to respect. For, this surely may be said of such men as Mr. Gray, Dr. Jebb and Dr. Watson, of Cambridge, and Dr. A. Smith, Dr. Napleton, Dr. Johnson, and Dr. Knox, all men of Oxford.

Amidst the vast body of notes and disquisitions subjoined to the Spital Sermon, of which some account will be given hereafter, Dr. Parr has entered on a long and elaborate vindication of the two Universities; in which he appears, the writer laments to say, too much the advocate of things as they are, and too much the opposer of such reforms as all human institutions, either from original defects, or from growing abuses, or from the altered circumstances of the times, require. In replying to Mr. Gibbon, Dr. Parr writes with a warmth of indignation, and expresses himself with a severity of censure, greater than the occasion

seems to justify or even to excuse. No good reason appears for imputing to Mr. Gibbon any unworthy motive in recording the unfavourable opinion which, not himself only, but many others, have formed of the state of Oxford, and, though in a less degree, of its sister University: and it seems no more than common candour to believe, that he might be actuated by the love of learning and the generous wish of human improvement, at least as much as by resentful remembrance of the treatment which he received, in early life, from his own college, or by disdainful anger towards the three learned academics who ventured to write against him. Because he has exposed, in strong colours, some of their great and glaring defects, is it just to represent him as hostile to those ancient and venerable institutions? He might admit the advantages, which, amidst all their imperfections, they still possess; and yet, without inconsistency, condemn their abuses. He might acknowledge their utility and importance, to a certain extent; and yet desire, without reproach, to render them, by well-considered reforms, more important and more extensively useful. It is certain, that he has conferred the meed of his liberal praise upon some able and active professors, who appeared at Oxford, after his dismission; and has noticed, with ardent pleasure, the improved systems of discipline which have been, in later years, introduced into some colleges.

It is no answer to Mr. Gibbon to say, that, among the thousands, who have gone forth from Oxford and Cambridge, into the great circle of

society, there have been many ingenious and learned men; men illustriously great, or eminently good. Long, indeed, and splendid is the catalogue which Dr. Parr has produced of academics, within his own time, who have been celebrated, more or less, by classical, oriental, theological, and natural knowledge, by literary talents, by professional skill, or by parliamentary abilities; and among these some, undoubtedly, there are, whose names will be inscribed with honourable distinctions in the scrolls of immortal fame. But of all these, the question is, how much did they owe to the advantages of the place, and how much to themselves, in spite of all its disadvantages? Such men, it has been well observed, are like noble and vigorous plants, which would grow and flourish, not only in the cultivated fields or gardens, but on a mountain or in a desert. Dr. Parr himself once declared, speaking of the two great Grecians, Porson and Burney, "that Cambridge, of which they were members, had nothing to do with their learning: they would have been great any where."[1] Even if it could be shown that the Universities before their late reforms were excellently adapted to the cultivation of high talent: this would not be enough; unless it could be shown also, that such a system was brought into vigorous action, as is fitted to call forth inferior ability, to animate ordinary diligence, and to stimulate by honours and rewards, to the higher degrees of common proficiency.

It is pleasing, however, to add that, as Mr. Gibbon's complaints were not uttered without just

[1] Blackwood's Mag. Nov. 1825.

cause, so neither have they been urged without good effect. In consequence of his remonstrances, the severity of which constitutes, perhaps, their value and their efficacy, supported by the remonstrances of others, especially of Dr. Knox, which were scarcely less severe, the public attention has been drawn to this important subject, so intimately connected with all the great interests of the nation; and compelled by the stern voice of public opinion, the two Universities have admitted, though "with slow and sullen reluctance," some great and beneficial changes; particularly, in the institution of a more useful and liberal plan of education, in the establishment of public examinations, and in the institution of college-prizes. But though much has been done, much still remains to be done; especially in rendering the new regulations more generally efficacious, by extending their salutary influence from the gifted few, to the great body of their fellow-collegians. At present the two Universities are rather to be considered as confined nurseries for genius, than as spacious and open grounds, in which ordinary minds are to be cultivated, and from which the fruits of valuable knowledge may be dispersed in rich abundance, through the whole community, including the middle, if not the lower, as well as the higher classes.

"From the sincere, the ardent, the anxious regards which I bear to both Universities," says Dr. Parr, "I have sometimes wished to see a few alterations admitted into our academical studies; and, perhaps, in both of them might be pointed out academical men, who are capable of planning such

alterations with wisdom, and of conducting them with full and visible effect."[1]

Some further improvement in the system of university-education, Dr. Parr was, therefore, disposed to admit; and though his concession is warily expressed, and seems to be restricted within scanty limits, yet it is known to all his more intimate friends, that, since this passage was written, more than twenty years ago, he has considerably enlarged his views of the reforms, which are not only desirable, but urgently necessary, both in church and state, both in schools and universities. It was his decided opinion, through the later years of his life, that all our public institutions require not only to be cleared from their abuses, but to be modified and renovated, so as to be better adapted to the altered circumstances, and the improved state of the times.

Amongst the most necessary reforms in the regulation of the two great public seminaries of England, what upright and ingenuous mind can forbear to wish most ardently, that the strange, absurd, nugatory, and immoral practice may be speedily abolished, of requiring oaths to be taken for the observance of statutes, which it is impossible to enforce; and of demanding subscription to numerous and perplexing articles of faith, which have not been examined; or, if examined, it is well known, are not generally believed by those who subscribe, or even by those who demand the subscription? From this most objectionable test, in particular, and from all tests of exclusion whatever, Dr. Parr was strongly averse; and he ever stre-

[1] Spital Sermon, notes, p. 111.

nuously contended, upon the principle of wise policy, as well as of strict right, for the admissibility of every member of the state, whether a member of the church or not, into the full participation of all the advantages, and all the honours, which the Universities have to bestow.

CHAPTER XXIV.

A.D. 1794—1800.

Death of Mr. John Smitheman—of Mr. Homer—of Bishop Horne—of Dr. Balguy—Case of Mr. Oliver, who was tried and condemned for murder at Stafford—His intended defence—Mr. Oliver visited in prison, and attended to the place of execution by Dr. Parr—Ireland's literary imposture—Spital Sermon, preached by Dr. Parr—Letter to the secretary of the Humane Society.

In the month of March, 1794, an event, distressing to Dr. Parr, happened in his own family, at Hatton. This was the death, after a few days' illness, of one of his pupils, John, the son of John Smitheman, Esq. of West Coppice, in Shropshire. An interesting account of the piety and the sensibility, which Dr. Parr discovered, on that affecting occasion, was given by the Rev. Mr. Morley, then of Hampton Lucy, in a letter to a friend, from which the following are extracts:—

"Visiting him at Hatton, in obedience to a summons which I received," says Mr. Morley, "I found him in the greatest distress. Such, indeed, was the bitterness of his grief, that you would have thought a darling child of his own had died. The day was spent most sorrowfully; and the next morning, after a messenger had been sent to convey the melancholy tidings to the unexpecting parents, the doctor went in search of comfort to his friend and neighbour Lord Dormer. Returning home in the evening, and entering the library,

where Mrs. Parr, her two daughters, and myself, were sitting, he sat down, without speaking, by the fire, and sobbed like an infant. His attention was, however, soon called to the preparations necessary for the funeral: in the midst of which, the wonted vigour of his mind returned; and he dictated to me one of the most pathetic and impressive funeral orations, that, perhaps, have ever been penned in any language. What follows will never be effaced from my memory. We were smoking our pipes the evening before the interment, when it was told to the doctor that the coffin was about to be screwed down. He sat quietly a few moments, and then hurried me along with him to the chamber, where the deceased lay. There, after taking a last view of the corpse, he ordered the whole house to be assembled; and, falling on his knees, while his grief seemed as if it would, every moment, stop his utterance, he burst forth into an extempore prayer, so piously humble, so fervently devout, so consummately eloquent, that it drew tears from all present."[1]

The remains of the deceased were interred within the chancel of Hatton Church, and the last offices of humanity and religion were performed with striking and mournful solemnity. The funeral discourse, dictated by Dr. Parr, was delivered by Mr. Morley; and deep was the impression which it fixed on all who heard it. A mural monument was afterwards placed near the grave of the much-lamented youth, of which the inscription was writ-

[1] Public Characters, 1810.

ten by his afflicted tutor; who also honoured his memory by a biographical notice, which appeared in the Gentleman's Magazine.[1]

Some time before this melancholy event, the learned world had to lament the loss of one of its most laborious and useful members, and Dr. Parr of one of his most respected and beloved friends, in the death of the Rev. Henry Homer, his able and diligent coadjutor in the publication of Bellendenus; whom he estimated highly as a scholar, and of whom, as a friend, he declared that, with the exception of Sir William Jones, and two persons not named, "he possessed more of his confidence than any other human being."[2] Mr. Homer was a man of pure integrity of heart, and of undeviating rectitude of conduct; and he has entitled himself to a high place in the records of honourable fame, by his firm and unshaken adherence to the dictates of conscience, in resigning his fellowship, and relinquishing all his prospects of rising in a church, to the religious dogmas of which he entertained serious and insurmountable objections. A very pleasing delineation of his moral and literary character, taken from the scattered notices of him, which occur in "Dr. Parr's Reply to Combe," will be found in a future page.

About the same period died at Bath, the amiable and excellent Dr. Horne, Bishop of Norwich, to whose mild virtues and respectable talents Dr. Parr has borne his testimony in the following beautiful passage:

"Of such a prelate as Dr. George Horne, who

[1] Gent. Mag. April, 1794. [2] Reply to Combe, p. 79.

would not be eager to record that the life, which had been spent in virtue, was closed in calm and pious resignation? Little as I am disposed to embrace some philosophical opinions which he was known to entertain, or some proofs of scriptural doctrines which he was accustomed to enforce; I cannot forbear to praise Dr. Horne, at that moment, when to flatter him were vain. To me, his character was known only by his writings, and by report. But they who were acquainted with him personally, concur with me in giving him credit, for uniting a playful fancy with a generous heart. He is, indeed, distinguished as an antagonist of the Unitarians, and as an advocate for the Hutchinsonians. But his temper was never contaminated by the virulence of bigotry; and his taste diffused a colouring of elegance over the wild but not unlovely visions of enthusiasm. His peculiarities did not obscure his excellencies. He loved Hebrew; and he understood Greek. He defended Hutchinson; but, in spirit and in truth, he had learned Christ. His known sincerity gave a wider and a fuller effect to his celebrated piety. Dr. Horne professed only what he believed, and practised all that he taught. Having been really "a saint in crape," he did not affect the appearance of being "twice a saint in lawn." May the Church of England ever be adorned by such prelates, such scholars, and such men, as a Watson, a Bagot, and a Horne!"[1]

Nearly about the same time, that church was deprived of another of its most distinguished mem-

[1] Sequel, p. 107.

bers, by the death of Dr. Thomas Balguy, Archdeacon of Winchester. He was the learned and ingenious son of a learned and ingenious father, the Rev. John Balguy, Prebendary of Sarum; to whom the religious world is indebted for several valuable moral and theological works; and especially for two volumes of Sermons, which rank among the best in the English language. It is remarkable that, while the father belonged to the school of Hoadly, the son was associated with that of Warburton: the first, the most reasonable in its doctrine, and the most liberal in its spirit, of any that was ever formed with in thepale of the English church; the last, disgraced by its paradoxical absurdities, and still more disgraced by its dogmatism and its bigotry. It appears, however, that Dr. Thomas Balguy was, of all its disciples, the least tainted with the vices of a school, to which he was attached more, perhaps, from admiration of its great master, than from approbation of its peculiar tenets, or from participation in its arrogant and intolerant temper. In 1781, the bishopric of Gloucester was offered to his acceptance; but decay of sight, and infirmity of health, obliged him to decline it. His character as a divine, a man of letters, and the friend of Warburton, is thus traced by Dr. Parr:

"No man living is, in my opinion, more able than Dr. Balguy to unfold with precision the character of Bishop Warburton, or to state with impartiality the merits of those controversies in which he was engaged. But bodily infirmities have already deprived the English church of this great

and good man's protection as a prelate; who would have been vigilant without officiousness, firm without obstinacy, and pious without superstition. The same unhappy and unalterable cause will, I fear, deprive posterity also of that instruction, which, as a biographer of Warburton, he was qualified to convey, by solid learning, by an erect and manly spirit, by habits of the most correct and enlarged thinking, and by a style which is equally pure, elegant, and nervous. The history of those who defended, and of those who opposed Warburton, would, in the hands of so consummate a master, have been a most interesting and instructive work, not unworthy of being called in Cicero's language a περιλογραφία Varronis.[1]

Early in the year 1797, the attention of Dr. Parr, in consequence of the representations of some common friend, was drawn to the melancholy case of Mr. Oliver, a surgeon of great respectability at Burslem, in Staffordshire; who appears to have been remarkably distinguished by serious religious principle and correct moral conduct, by mild and benevolent dispositions, and pleasing and engaging manners. This unfortunate gentleman had paid his addresses to Miss Wood, the daughter of a considerable potter, in that neighbourhood; and his proposals were favourably received by herself, and were approved, at first, by her father and her friends. Afterwards, however, Mr. Wood thought proper, for reasons which do not appear, to withdraw his consent, and to forbid all further intercourse between the parties. The disappoint-

[1] Preface to Tracts of Warburton, &c. p. 183.

ment preyed upon a mind subject, in a high degree, to morbid irritability; and in the anguish of his spirit, Mr. Oliver was urged on to the dreadful resolution of destroying himself. For that purpose, and, as he always affirmed, for that purpose only, he borrowed pistols, cast bullets, and proceeded with all the cool deliberation which, in such cases, is not uncommon.

On the morning of the day, which he had fixed for the last of his life, he went to the house of Mr. Wood, with two loaded pistols concealed about his person; and having obtained an interview with that gentleman, in the presence of his clerk, Mr. Bathwell, he inveighed, in strong terms, against the wrong and the cruelty of first encouraging, and then, for no just cause, rejecting his proposals to his daughter. He was heard with indifference, or with contempt; when—continuing his remonstrance with increasing warmth—he vehemently declared that his life was become insupportable; and finally protested that he was determined to die, and to die at that very instant, in that very house. In a moment, eagerly and hurriedly, he drew out one of his pistols; and presented it, with the butt-end, to Mr. Wood, passionately imploring death at his hands. Mr. Wood, perhaps, considering the whole as an attempt to terrify him, pushed away the pistol, with some expressions, either of cutting reproach, or of sneering insult. All this was more than Mr. Oliver, in the high-wrought, half-frenzied state of his mind, could bear. He was stung, as he himself said, almost to madness; and, in the moment of extreme irritation, reversed his pistol,

and fired. Mr. Wood fell, mortally wounded. The wretched perpetrator, struck with horror at his own dreadful but unpremeditated deed, instantaneously pulled out his second pistol; and, in the very act of dispatching himself, was seized, disarmed, and overpowered by Mr. Bathwell. Then, exclaiming, "Oh! what have I done!"—"what misery have I brought upon this family and upon myself!"—he sat down in an agony of grief and distraction, passively waiting the arrival of the officers of justice.

He was committed, for trial, to Stafford jail. There, in consequence of his own earnest solicitation, he was visited by Dr. Parr; to whom he disclosed all the circumstances of his case, with an urgent request that the whole might be put into the form of a defence, to be read at his trial. The request, with every assurance of compassionate concern, was granted.

Dr. Parr, on his return to Hatton, summoned to his aid the present writer, as his amanuensis; and for the greater part of two days, and almost the whole of the intervening night, they were occupied in arranging and preparing the proposed defence. He who now records the affecting story, well remembers Dr. Parr's distressful feelings on the occasion, and his devoted attention to the task, in which he had so benevolently engaged. All the powers of his mind seemed to be stretched in full and vigorous action. In the midst of his labours, as if to excite himself to the greatest exertion, he often exclaimed, "Ah! let us do our best!"—"It is a work of justice, as well as of compassion."—

"Let us struggle to save, if not the life, at least the character, of an unfortunate, more than a guilty man." In the course of the second day the defence was completed. The facts of the case were detailed in a clear and striking manner: much strong reasoning, and many forcible observations were introduced; and the whole was skilfully directed to the point of proving a case of that extreme provocation, to which the lenient spirit of the English law extends merciful indulgence, imputing the crime to infirmity rather than malignity; and instead of wilful murder, construing it into the milder offence of manslaughter. The closing appeal to those, on whose verdict the awful sentence of life or death depended, was powerfully pathetic, and reminded the writer of a similar address, composed by Dr. Johnson, for the unfortunate Dr. Dodd.

The defence, thus anxiously prepared, was, however, not called for. Though a strong case of gross provocation was fairly made out, yet, on careful reconsideration, under legal advice, it was thought, that resting as it did, almost entirely on the statement of the accused, unsupported by other evidence, it would fail of producing the intended effect. It was finally determined, therefore, to change the ground of defence into a plea of insanity; for which, it was believed, that sufficient evidence would be found, in the fact of hereditary mental malady, and in the deranged state of the prisoner's mind, during his confinement, and some time before it, as attested by the evidence of his servants, several of his friends and neighbours,

and especially by that of two eminent physicians, Dr. Arnold of Leicester, and Dr. E. Johnstone of Birmingham. The plea, so supported, did not, however, avail. The accused was found guilty, and received sentence of death.[1]

Dr. Parr arrived at Stafford a day or two before the commencement of the trial; and passed almost all his time in visiting, advising, and consoling the unhappy man; and, when every hope of life was extinguished, he exerted all his remaining efforts in administering to him the supports of friendly sympathy and of religious consolation. He passed with him almost the whole of his last day, and nearly the whole of his last night.

His behaviour, as Dr. Parr often related, was, to an astonishing degree, calm, collected, and even cheerful; except when, indeed, his unfortunate attachment was alluded to, either by himself or others; for then, he was greatly agitated—his countenance was convulsed—and his whole appearance completely maniacal. But at other times, he had generally the look, and even the smile of complacency, and seemed not to feel the least wish for life, nor the least dread of death. He acknowledged the criminality of the act, as the effect of sudden and ungovernable passion; but utterly and steadily repelled the imputation of every thing like preconceived malice, or premeditated design. Having retired for a few hours, long after midnight, Dr. Parr returned once more to his unhappy charge, early on the morning of execu-

[1] See the "Trial," published at Stafford.

tion; assisted him in the last awful preparations; accompanied him to the foot of the scaffold; and there took of him a solemn and affectionate leave. The unhappy man died with perfect composure and submission; and never after was his name mentioned by Dr. Parr, but with deep commiseration for his fate, intermingled with the regret which all must feel for his crime.

The year 1797 was remarkable, in the history of literature, for a most extraordinary imposition upon the curiosity and credulity of the nation; in which Dr. Parr, himself deceived, was made the instrument of deceiving others. This was the daring and infamous attempt of the two Irelands, father and son, to pass upon the world some forged writings of their own, for the genuine manuscripts of the incomparable Shakspeare. Amongst these, was a tragedy, called "Vortigern and Rowena," which so far imposed upon Mr. Sheridan, then manager of Drury Lane Theatre, that he agreed to purchase it for a very considerable sum. But, on the very first night of representation, it received its sentence of condemnation, and the whole imposture was soon afterwards detected, to the full satisfaction of the public, by Mr. Malone, in an admirable work, full of deep research and of just criticism, entitled, "Enquiry into the authenticity of the pretended Shakspeare Papers," &c.

Like many persons of unquestionable sagacity and judgment, Dr. Parr was too easily induced to give credence to the solemn affirmation of the two bold literary forgerers; and was even prevailed upon to draw up a full and formal attestation to the

authenticity of their fabricated manuscripts; which he was himself the first to sign. To this instrument a considerable number of respectable names was afterwards affixed; though it is curious to observe that, among these, the name of Mr. Sheridan is not to be found. He, it seems, had always entertained some secret doubts in his mind; and it was probably under the influence of similar distrust, that the celebrated Porson, being urgently solicited to add his name to those of the attesting believers, steadily refused; wittily observing, that "he had ever felt the strongest repugnance to signing articles of faith."

Among the forged papers is one, entitled "Shakspeare's Profession of Faith;" in which some striking and beautiful expressions do certainly occur; though hardly enough to justify the encomium pronounced upon it by the late Dr. Joseph Warton; who, on perusing it, exclaimed, "there are many beauties in the liturgy of our church; but this composition far surpasses them all!" These words Mr. Ireland, it seems, had reported as uttered by Dr. Parr: to which circumstance Dr. Parr alludes in the following note, annexed to his copy of "Ireland's great and impudent forgery, called 'Shakspeare's Miscellaneous Papers,' &c."—"I am almost ashamed to insert this worthless and infamously trickish book. Ireland told a lie, when he imputed to me the words which Joseph Warton uttered, the very morning when I called on Ireland, and was inclined to admit the possibility of genuineness in his papers. In my subsequent conversation, I told him my change of opinion.

But I thought it not worth while to dispute in print with a detected imposter. S. P."

Sustaining a distinguished character as a public man, warm in his attachment, firm in his adherence to the principles of those, who usually stood opposed to the measures of administration, Dr. Parr found himself, as might have been expected, shut out from the great preferments and the high dignities of the church; the honours and emoluments of which have been so notoriously employed as instruments of promoting state purposes, rather than those connected with learning or religion. But that he should never have been called by any of his ecclesiastical superiors to the honourable office of preaching at any of their visitations; or, that he should never have been raised to the rank of a magistrate, to which clergymen of far inferior consideration have so often been elevated: these are instances of studied neglect, which may surely be considered as violating the fair claims of common civilities, or as transgressing the due bounds of political decorum.

Amidst this too general neglect of learning and worth, it is pleasing to mention one public mark of respect which Dr. Parr received from an enlightened and patriotic senator, Harvey Christian Combe, Esq., then Lord Mayor of London; by whom he was nominated to preach the annual charity sermon at Christ Church, commonly called the Spital Sermon. On this occasion a large concourse of people, amongst whom were many distinguished literary characters, assembled. "Before the service began," says one of his friends, "I went into the vestry,

and found Dr. Parr seated, with pipes and tobacco placed before him on the table.[1] He evidently felt the importance of the occasion; but felt, at the same time, a confidence in his own powers. When he ascended the pulpit, a profound silence prevailed. Unfortunately, from the great extent of the church, his voice was very imperfectly heard, especially towards the close of his sentences. The sermon occupied nearly an hour and a quarter in the delivery;[2] and in allusion to its extreme length, it was remarked by a lady, who had been asked her opinion of it, "enough there is, and more than enough"—the first words of its first sentence. This bon mot, when reported to the preacher himself, was received by him with much good-humour.

This sermon was afterwards published by request. The subject is benevolence, considered under the amiable form of the private and partial affections, and as it assumes the grander form of universal philanthropy. Being a subject to which

[1] "Apropos of the Spital Sermon. It gave birth to a tolerably facetious remark of Harvey Combe, albeit unused to the facetious mood. As they were coming out of church, after the delivery of that long discourse, 'Well,' says Parr to Combe, 'how did you like it?' always anxious for well-merited praise, from whatever quarter it proceeded. 'Let me have the suffrage of your strong and honest understanding.' 'Why, Doctor,' returned the alderman, 'there were four things in your sermon that I did *not* like to hear.' 'State them,' replied Parr eagerly.' 'Why, to speak frankly then,' said Combe, 'they were the quarters of the church clock, which struck four times before you had finished it.' The joke was good-humouredly received."—*New Month. Mag.* Nov. 1826.

[2] New Month. Mag. Aug. 1826.

public attention was greatly directed at that time, it was not improperly nor unseasonably chosen by the preacher. But it must be acknowledged that, in his manner of conducting the discussion, and even in the spirit in which it is conducted, there is much to be disapproved. It is surely to be lamented that, in the discourse of such a preacher on such a topic, there should be more of the rhetorical declaimer than the sagacious or powerful reasoner, more of the warm and the vehement disputant contending for victory, than of the calm philosopher investigating truth, or the grave divine explaining and enforcing it.[1] It is still more to be regretted that this discourse should have been the vehicle of a personal attack upon a celebrated writer, Mr. Godwin, who was, at that time, an acknowledged friend; and who, in his reply, soon afterwards published, complains, not without reason, that he was unfairly treated, since he was reproved for errors in his work, which he had ingenuously confessed, and was charged with consequences as flowing from his principles, which he utterly denied and disclaimed. But when all these objections are admitted, to their fullest extent, for this discourse the praise may still be claimed of having called forth much energy, much learning, and much eloquence to the arduous task of fixing and

[1] "The Education Sermon is I think superior to his famous Spital Sermon: certainly its manner is less controversial, which is some advantage; for where Parr had any doctrine to refute, he was a stanch polemic, full as anxious to get the victory as to discover the truth."—*New Month. Mag.* Nov. 1826.

elucidating the nature of general as distinguished from partial benevolence; of investigating and determining how far the one is compatible with the other; and of pointing out, and warning against, the danger of checking the growth of the private affections, on which human happiness chiefly depends, by adopting wild and extravagant theories of universal philanthropy, and of obstructing the active duties of social life, which always lie near home, by indulging the vain conceit of effecting great and important good to the whole collective species. Of this sermon some further notice will be taken hereafter.

Considering the fame of Dr. Parr as a scholar, and his powers as a preacher, it may seem strange that the influence of his name, and the aid of his services should not have been oftener employed in support of those charitable institutions, which have always owed so much to the zeal and the eloquence of the Christian advocate; and which, by their number and their importance, reflect, in so high a degree, honour on this country. It should appear, however, from a letter[1] addressed to Dr. Hawes, who had applied to him, in the name of the Royal Humane Society of London, to preach their annual sermon, that he was not much disposed to listen favourably to such applications. Of this letter the following are extracts:—

"Indeed, Sir, I am not holding the jargon of trite and hollow profession, when I express to you my grateful sense of the honour which the steward

[1] Nichols' Anecdotes.

and members of the Humane Society have conferred upon me, by requesting me to preach before them at the next anniversary. I am sure that an institution, so benevolently designed and so judiciously conducted, deserves the serious attention, and, where circumstances will admit, the active support of every conscientious clergyman." "But the distance at which I live from London; the inconvenience which I have more than once experienced from leaving my parochial business in the spring; and the necessity which the frequent applications to me for charity sermons has imposed upon me of fixing some limitation to compliance, compels me to state, though with reluctance, that I am unable to perform the office, which, by your letter, I am desired to undertake," &c. &c.

CHAPTER XXV.

A. D. 1794—1800.

Dr. Parr's opinions—on the execution of Louis XVI.—on the political changes in France which followed—on the measures of the Pitt-administration—on the trials of Hardy, Tooke, and others—on the new laws hostile to freedom—County meeting at Warwick for the dismission of ministers—Affairs of Ireland—Trial of O'Coighley—Dr. Parr's thanksgiving-sermon for the naval victories.

ADVERTING to the state of public affairs, it may seem needless to say that Dr. Parr, like all other reflecting persons, continued to watch, with intense and often painful anxiety, the course of events, both at home and abroad, during the whole momentous period of the French Revolution. Whilst he approved, after close and serious examination, many parts of that Revolution, and especially the limitation set to the French monarchy in 1789; he deplored the rapid and turbulent changes which followed afterwards; marked, as they were, with extravagances which scared the common reason, and attended with crimes and cruelties which shocked the common feelings of mankind. The spirit of humanity sighed to see her very name and nature forgotten, or remembered only to be outraged; and the genius of liberty wept to behold her sacred cause at once dishonoured and betrayed.

On the death of the amiable, and, in many respects, virtuous, though, it must be added, feeble and faithless monarch of France, Dr. Parr, in de-

scribing the sentiments of Mr. Fox, expressed his own. "That most deplorable event may have surprised other men more than it did such observers as Mr. Fox; but no Christian, however pious—no loyalist, however ardent—no human being, however compassionate, viewed it with more horror and indignation."[1]

Of many of the Brissotine party, one of the first which bore sway in revolutionary France, Dr. Parr had conceived a favourable opinion.[2] He called them that determined phalanx of moderate men, whose wisdom and whose vigour were destined to uphold the state; whose virtues were set in motion, and in appearance brought into being by the shock of empires; and who will, in the midst of havoc and disorder, by their authority, strike down bad citizens; and, by their counsels, hush the warring elements of passion and interest into peace.[3] The encomium on their merits and intentions might be no more than just; but the augury of their success proved too favourable. In the political hurricane

[1] Fox's Characters, vol. i. p. 293.

[2] Of one of these Dr. Parr thus speaks: "Viewed on the fairer side of his character, M. Condorcet seems to have been worthy of happier times than those in which he lived, of better colleagues than many of those with whom he acted, and of enemies far nobler than those by whom he was destroyed. His knowledge was various and recondite; his genius was vigorous and comprehensive; and upon *one* atrocious deed, to which he was impelled by the frenzy of political resentment, and the waywardness of philosophical fanaticism, who does not wish that the accusing angel may drop a tear?"—*Spital Sermon, Notes*, p. 143.

[3] Sequel, p. 67.

which followed the death of the king, they were found unequal to the task of steering the vessel of the state. It was wrecked, and they perished in the storm.

The reign of tyranny and terror followed under Robespierre and the Jacobins; but fortunately it was of short duration. Within a few months after he had gained the perilous ascendancy, the tyrant fell; and those who had been the instruments of his oppressions and his cruelties perished with him, to the number of twenty-one, on the scaffold. "I congratulate France, Europe, and the whole civilised world," said Dr. Parr, speaking of this event, "on the extinction of such restless and remorseless enemies to the human race."[1]

But whilst he looked with dismay and with horror on the poisonous maxims broached, and on the dreadful outrages committed, in a neighbouring country, "I felt no obligation," as he said, "to speak smooth things upon all that is passing at home." Indeed, he not only condemned the anti-gallican war, in its principle and in its object; but all the great and leading measures of the Pitt-administration, he utterly disapproved and vehemently reprobated. The arbitrary maxims of government, too openly avowed—the suspension of the Habeas Corpus Act, on the slightest pretences, five or six times, in the course of a few years—the long and rigorous confinement of vast numbers of persons, not one of whom was afterwards brought to trial—the extreme severity, with which prose-

[1] Reply to Combe, Pref. p. 4.

cutions for libel were conducted—the lavish expenditure of the public money, especially in loans to foreign states—all these and some other measures, breathing the same spirit, following each other in quick succession, were indeed sufficient to excite, in every true friend of his country, feelings of the deepest distress and dismay, if not of despair.

"But of all the proceedings of the Pitt-administration, there was none which struck the minds of men of all parties with amazement and fearful apprehension, more than the attempt to fasten the charge of high-treason upon those, who might, perhaps, have been justly regarded as wild or visionary reformers; but whose utmost offence could not, by the law of England, have been pushed one step beyond the crime of sedition. Dark, indeed, and disgraceful is the page of British history, which records that such persons as the respectable Thomas Hardy, the celebrated Horne Tooke, the upright and ingenious Jeremiah Joyce, and nine or ten others, most or all of them men of irreproachable characters, were brought to the bar [of justice] accused as traitors, for engaging in a plan, openly and peaceably, of which the only object was, to introduce a purer system of representation, in the very spirit, once professed by the prime minister himself, and on the very principles once avowed and recommended by another distinguished member of His Majesty's government.[1]—Proh patria, inversique mores!

It was, on this occasion, that the late Lord

[1] Duke of Richmond, in his famous letter to Col. Sharman.

Erskine, then Mr. Erskine, attained the height of his fame as an orator, and of his glory as a patriot, by his astonishing exertions, in conducting the defence of the accused, and in maintaining the rights of men and Englishmen. Nothing could exceed the general joy diffused through the country, when, after a long investigation, the verdict of acquittal, in defiance of all the powers of government, was pronounced. Even those who were most opposed to the principles of the reformers, strongly felt that their own, and every man's security, was involved in the issue of the trial; and they might have adopted the language of Dr. Johnson, on a similar occasion, "I am glad these people were not convicted of this constructive treason; for though I hate them, I love my country, and I love myself."

In the universal admiration, which followed the glorious defender of English law and liberty, none participated more largely than Dr. Parr. It was for a long time afterwards his delight to talk of him to every one, as an advocate, raised up, it might almost be thought, by a special Providence, exactly suited to the magnitude and importance of the occasion—coming intrepidly forward at an awful crisis in the fate not only of many individuals, but of the whole nation—exerting efforts, which for courage, perseverance, ardour, and ability, seemed almost supernatural; completely baffling, and, at length, triumphantly defeating, one of the boldest and the basest machinations, which had ever yet been formed against the dearest rights and liberties

of Britons, and which involved every principle to be detested, and threatened every consequence to be dreaded. Something like what has been stated, was the fervid and the energetic language, in which Dr. Parr was accustomed to speak of the talents, the eloquence, and the patriotism, so brilliantly displayed by Mr. Erskine, on this momentous occasion; and which proved happily successful in beating down a most daring and flagitious attempt to destroy political opponents by the bloody hand of the executioner, and to change the principles of a free, into those of a despotic government.

The high opinion which Dr. Parr entertained of Lord Erskine's public services, and his grateful sense of some private obligations conferred upon himself, he has thus expressed in his "last will." "I give to the Right Honourable Lord Erskine a mourning ring, as a mark of my unfeigned respect for his noble exertions, in defending the constitutional rights of juries, and the freedom of the press; and for his vigorous and effectual resistance to the odious principle of constructive and accumulative treason: and I thankfully add, for his disinterested acts of kindness to my sister and to myself."

On the publication of "Lord Erskine's Speeches at the Bar," in five octavo volumes, a splendid copy was sent to Dr. Parr; accompanied with a letter, which conveyed, in the most gratifying manner, assurances from the noble donor, of his veneration and his affection for the scholar and the friend, to whose acceptance they were presented, and to whose favourable attention they were submitted.

From this letter, the following extracts are here given:—"Dear Dr. Parr—If I had published these volumes myself, you should have had the very first copy of them. If they contain nothing that may advance the cause of the world, they ought to be presented to nobody; but if they do—in whose library can they be so fitly put as in yours?—though, on my own account, I fear the severe judgment of one, who must have ever present to his mind the superior compositions of antiquity."—"My hope, however, is, that you may be deceived into an approbation of them, when you recollect that it is the cause of our own renowned and beloved country, which is pleaded in them—and by an old and sincere friend," &c.—"Erskine."

Disappointed in their attempt, by the perversion of law, to crush the spirit of reform and of freedom, the Pitt-administration next endeavoured to effect their purpose, by introducing great and ominous changes into the laws themselves. With this view, they brought forward two tremendous bills; one in the Upper House, by Lord Grenville, called "The Treason Bill; which went the length of throwing down some of the best securities, provided, by the wise and venerable law of Edward III., for the safety of the subject; and which, also, defined the crime of sedition, in words so vague, as to include every action which ministers might please to term seditious. The punishment, too, for this last offence, before severe enough, was now extended, on a second conviction, from fine and imprisonment, to the barbarous punishment of transportation for seven years. Not less objection-

able was the second bill, introduced by Mr. Pitt, in the Lower House. It was called "A Bill to prevent Seditious Meetings;" but it might properly have been entitled—a Bill to fetter the free exercise of the right of discussing public measures, and of petitioning for the redress of grievances. "When that Bill passed," said Mr. Fox, "the most valuable part of the British constitution was gone; its foundation and its corner-stone were subverted and destroyed." Of these new and arbitrary laws, Dr. Parr never spoke but with perfect horror; and as a strong expression of his feelings, the standing toast, for some time, regularly given by himself, at his table, was "A bill [1] for the framers of the two Bills."

It cannot be denied, that the Pitt-administration was long supported by a large majority, not only of the two Houses, but of the nation; whose fears were powerfully acted upon, by many terrifying events in the progress of the French Revolution—by the astonishing success of the French arms—by the dread of a threatened hostile invasion, and by the perpetual alarm of domestic plots and conspiracies, which it was the aim of a detestable policy to excite and propagate.

But at length the ruinous effects of a protracted and unsuccessful war produced in the public mind strong feelings of dissatisfaction with the conduct of government; and early in the year 1797, meetings for the purpose of obtaining a change of men and measures were held in many parts of the kingdom; the metropolis spiritedly leading the way.

[1] A kind of hatchet with a hooked point.

Amongst others, a meeting of the county of Warwick was convened, under the authority of the high-sheriff, Robert Knight of Barrels, Esquire, which was so numerously attended, that it was necessary to adjourn from the Shire-hall in Warwick to the race-ground. Here, a petition to the king, stating the causes of complaint, and praying for the dismission of ministers, was moved by Sir John Throckmorton, seconded by Bertie Greatheed, Esq., and supported by some other gentlemen, and particularly by Sir Francis Burdett—who, on that occasion, almost for the first time, assumed the public character, which he has since sustained, with so much honour to himself, and so much benefit to his country. In the great object of this meeting Dr. Parr entirely concurred; and he exerted all his efforts to promote it. He was not only present; but it was also his intention, though he afterwards relinquished it, to deliver a speech, previously written, which he read to the writer; who has still a clear recollection of it, as a vehement and powerful remonstrance against the maxims and the measures of an administration, so long possessing, and so ill-requiting the public confidence. The proposed petition to the throne was approved and adopted, by a large majority, amidst the loudest acclamations.

The whole history of Ireland, since its first connexion with England, in the reign of Henry II., consists of little but accounts of public disturbances, arising from the most deplorable misrule; and proceeding, in the usual course, from discontent to disaffection—and from secret disaffection to open

revolt. In 1797, a conspiracy of a deep and dangerous nature was formed, into which many of the most honourable men in the country, from pure and patriotic, however mistaken, motives, had entered. Of these, two persons, one the celebrated Arthur O'Conner, the nephew and the reputed heir of Lord Longueville—and the other, James O'Coighley, a Catholic priest of high spirit and great address, were seized in Margate, at the moment of their intended embarkation for France, on a secret mission, it was said, to the French Directory. They were tried at Maidstone, on a charge of high-treason. O'Conner was acquitted; but O'Coighley was found guilty, received sentence of death, and was executed. He died with the calm and heroic fortitude of a martyr, suffering in what he conceived to be the cause of his country.[1]

Dr. Parr, who respected the patriotism, and pitied the fate of the unfortunate O'Coighley, was soon afterwards in company with a young barrister, a native of Scotland, who had greatly distinguished himself by his powerful writings in favour of civil and religious liberty. At that time, however, he was suspected of the intention of immolating his principles on the shrine of his ambition; though whatever may have been his temporary errors and inconsistencies, an admiring and grateful nation will acknowledge, that, by a splendid course of

[1] "*Observations on the Trials of O'Coighley, Admiral Byng, Fenning, Perreau.* I think that O'Coighley was harshly treated. I hold that Byng was murdered. I hold with the utmost confidence that Elizabeth Fenning was innocent. I doubt the innocence of Robert Perreau, but I always pitied him."

public services, he has since nobly redeemed them. In the course of conversation, this gentleman had observed, that O'Coighley richly deserved his fate, since it was impossible to conceive of a greater scoundrel. "By no means, sir," said Dr. Parr; "for it is very possible to conceive a greater scoundrel. He was an Irishman—he might have been a Scotchman; he was a priest—he might have been a lawyer; he was a traitor—he might have been an apostate!"

After the commencement of the revolutionary war, a royal proclamation was issued every year for the observance of a fast; and a service for the occasion, composed by the bishop, was ordered to be read in churches. Many of these services were such as Dr. Parr could not approve, because, in his opinion, they were calculated to flatter national pride, and to offer unmanly insult to the feelings, or unjust reproach to the character, of the nation with which we were at war. But, whilst he was careful, as he himself has stated, "from motives of decorum, not incompatible, he trusted, with integrity, and in conformity to the obligations imposed upon him, not so much by his personal conviction, as by his clerical office, without any addition, any diminution, or any alteration whatever, to read every sentence, every word, every syllable, and every letter, which his civil and ecclesiastical superiors had been pleased to prescribe for common use on these days;"[1] he was careful, at the same time,

[1] In the passages here quoted from a Ms. sermon by Dr. Parr, some nice distinctions are drawn, which the writer con-

to state fully and clearly his own opinions on all the great questions of public interest, and especially on the war itself—which he always reprobated in its principle, condemned in its object, and deplored in its continuance. "I must confidently assert my right," said he, on one of these occasions, "to distinguish between compliance and assent; and to contend, that they who may be authorised to demand the homage of external submission, are not therefore authorised to explore, and much less to controul, the operations of private judgment."

On the 19th December, 1797, in consequence of the late naval victories, a day of national thanksgiving was appointed, when his majesty, the members of the two houses of parliament, and the great officers of state, went in grand triumphal procession to St. Paul's; and when the flags taken from the Spanish, the French, and the Dutch, were borne in solemn pomp, and deposited with holy exultation on the altar of that cathedral. A remarkable sermon, of which a Ms. copy now lies before the writer, was delivered by Dr. Parr, on this occasion, at Hatton, from which the following extracts are subjoined:—

That he did not sympathise in the spirit of self-gratulation, and of exultation over the defeated enemy, in which the nation at that time too much indulged, appears from the following passage:

"I cannot think that a man fulfils the most im-

fesses he cannot admit; and the whole, considered as an apology for reading with the lips, in the solemn services of religion, what the heart disapproves, he must own, is to him unsatisfactory.

portant purposes of this solemnity, by gazing at the pageantries of splendid spectacles, or by haranguing on the glories of successful conflicts. I cannot shut my eyes to the frightful devastation of war, be it just or unjust, be it necessary or unnecessary. I cannot deafen my ears to the loud and piercing lamentations of my fellow-creatures, be they sufferers in this or any civilised country. In truth, to those intelligent, dispassionate, and benevolent friends of mankind, who turn away from senseless clamour to solid fact; who ascend from prejudices to principles; who consecrate that which is sound in philosophy by that which is pure in religion; who measure the properties of things by their effects, and the merit of agents, not by their professions, however plausible, not by their rank, however elevated, but by their actions alone: to all such persons, it may now and then be difficult to reconcile appearances with realities, the commands of legitimate authority with the scruples of sober reason, the prudential regulations of human governments with the righteous and awful dispensations of Divine Providence."

The self-flattery of nations is thus exposed:

"In reality, the current and favourite language of states is a very precarious rule for distinguishing either their *comparative* or their *absolute* deserts. All refuse to others, what each arrogates to itself. All disavow ambition, and none resist it. All are ready to deplore the evils of sanguinary contention, and none are reluctant to inflict them, where pride is to be flattered, or revenge is to be inflicted. All impute the miscarriages of their enemy to the in-

justice of his *pretensions*; and none have the sagacity or the fortitude to assign the cause for the disasters that befal themselves. At the moment in which they chant their hymns of praise, all declare that 'it is the Right Hand of the Lord which *alone* giveth the victory;' and, at the next, they burst out into vehement and vaunting encomiums upon their own matchless wisdom and their own mighty power. All acknowledge their numberless and crying iniquities, while they bend the knee in any sacred place of worship; and all boast of their peculiar and superior virtues as soon as they are out of it. All affect to deprecate the displeasure of the Deity, when they profess to humble themselves before him 'in sackcloth and ashes;' and all challenge his favour, when they array their hosts and raise aloft their standards, and blow aloud the trumpet as a signal for attack and carnage. Common sense, no doubt, recoils from such glaring inconsistencies, philosophy startles at them, and philanthropy shrinks from them."

The following is an awfully striking picture of the calamities of war, accompanied with a powerful appeal to the moral responsibility of all who encourage or promote it:

"When fields are desolated—when ancient and towering cities are torn from their deep foundations—when the tempest pours its undistinguishing and unrelenting rage alike against the throne of the monarch and the cottage of the peasant—when all the harmless enjoyments which solace, and all the useful arts, which adorn social life, are at a stand—when industry droops, without the

means of employment—when misery sighs, without the prospect of succour—when indigence pines without a pittance of daily bread—when the blood of man *formed in God's own image* is deliberately and *systematically* shed by the hand of man—when the orphan weeps in solitude and silence, and the grey hairs of a father are brought down with sorrow to the grave; surely, amidst such scenes there is something upon which a man of reflection may be permitted to pause; when he recollects, that for all these, they who counsel, they who execute; aye, my brethren, and they too who rashly approve, must one day render a strict account before that Being 'unto whom all hearts are open, and all desires, however secret, are known.'"

That Dr. Parr seriously disapproved the custom of depositing the trophies of war on the altars, or of suspending them within the temples of a holy and benevolent religion, appears from the following passage:[1]

"In all probability there was more good sense, more good nature, more tenderness towards man, more humility before God, in a compact between certain heathen nations, by which it was stipulated, that, in order to prevent any arrogant, lasting, and insulting memorial of the contests, which might arise between neighbouring countries, no armour should be hung up, no pillars should be erected, but an inverted spear only should be

[1] "The placing military banners in cathedrals was highly censured by my preceptor, who said, 'It is a pagan custom. The temple of the God of peace ought not to be polluted with the blood-stained trophies of war.'"—*New Monthly Mag.* Aug. 1826.

placed on the spot of victory. So strange, however, and arbitrary are the changes of language, that the word *trophy*, which, in its original signification, specifically and emphatically implied the inoffensive, unassuming, temporary mark of military superiority, should be transfixed to those prominent and permanent signs by which the haughtiness of conquerors would perpetuate the fame of their achievements, and expose the weakness of their vanquished foes to the scorn of distant ages."

CHAPTER XXVI.

A. D. 1800—1803.

Dr. Parr's Spital Sermon—Its subject—In the first part a protest against Godwin's "Political Justice"—in the second, an answer to Turgot's Strictures on Charitable Institutions—The notes—Quotations from ancient and modern authors—Remarks on the obligation of gratitude, &c.—Atheism and superstition compared—Defence of the two Universities—Doctrine of future rewards and punishments—Dr. Parr's Sermon on Patriotism—Reply to the argument of Lord Shaftesbury—and of Soame Jenyns—True and false patriotism—Conclusion.

THE sermon, commonly called the Hospital, or, by abbreviation, the Spital Sermon, is annually preached at Christ Church, Newgate-street, before the Lord Mayor of London, and the incorporated governors of various charitable institutions, chiefly of royal foundation, established in the City. In compliance with the request of his friend, Harvey Christian Combe, Esq., who at that time, filled the civic chair, on Easter Tuesday, 1800, Dr. Parr delivered the discourse, of which some account is now to be given.

It is much to be regretted that, instead of a moral and religious disquisition, on the subject of which it professes to treat, the preacher should have allowed his discourse to assume the form of a personal attack, as already noticed, on a very distinguished writer and a friend; and still more to be regretted is the want of fairness and candour, so

evident, in declaiming, vehemently and acrimoniously, against the errors of a system, even after those errors had been publicly acknowledged and abjured. It is true, the ingenuous confession, which did so much honour to the author of "Political Justice," is inserted, by Dr. Parr, among "the notes," accompanied with its due commendation, in the following words:—"I will not insult the foregoing observations with the name of concessions. I am more disposed to consider them as modifications, suggested by maturer reflection, and expressed with some degree of contrition, that they had neither occurred to the writer, nor had been conveyed to the reader before."[1]

But even these commendatory expressions, almost concealed and lost as they are amidst a vast body of notes, could hardly be considered as a sufficient reparation for the injury done by the bitter invectives scattered through a discourse, which was delivered to a crowded audience from the pulpit, and afterwards to the world from the press. Such a procedure, it must be owned, wears too much the air of a private apology for a public affront. If acknowledged error must be proclaimed aloud, and censured with unsparing severity, justice surely demands that the rare merit of the frank and explicit acknowledgment should be, at least, as openly announced and applauded.

But waving these objections to the form of this discourse, and to the spirit which too much pervades it, even in the subject matter of it, the

[1] Page 52.

reader will, probably, find much to which his judgment will not readily yield assent.

Entering on the consideration of his important subject, benevolence, the preacher begins with stating and condemning two theories, which have been proposed for explaining the nature and the origin of the social affections. The first of these he reproachfully terms the "selfish system;" though in reality, when cleared from offensive and objectionable terms, and represented in its true form, it seems to be the most reasonable and probable of all the theories, which have yet been suggested.[1] According to that theory, the essence of virtue consists in its tendency to promote the highest happiness of every individual; and moral obligation resolves itself, at last, into that all-powerful obligation, which is imposed upon every intelligent being, of providing, in the best possible manner, for his own true and permanent felicity. What are called disinterested affections, according to the same theory, always take their first rise from interested motives, or from views of personal good; and it is only by length of time, and a succession of efforts, that they reach their disinterested state; or that state, in which they prompt to action, without the least regard to considerations of self-advantage, and even with a certain degree, more or less perfect, of self-oblivion. If it be said that a noble and generous action may be performed, solely for its own sake, or for the sake of some gra-

[1] This theory is adopted in its principle by Bishop Cumberland, Rutherforth, Brown, Helvetius, Hume, Hartley, Tucker, Gisborne, and Belsham.

tification, arising out of itself; still it may be asked, what is that very gratification but another name for happiness to the agent, and happiness too of the most pure and exalted kind?

But though to this theory the term *selfish* seems to be contemptuously applied by Dr. Parr, and though he found much to censure, no doubt, in the representations which have been sometimes given of it, especially by the Epicureans of old, and by the schoolmen of the middle ages, yet when placed in its true light, and guarded against abuses, it is evidently the theory which he himself adopted. For thus, in one place, he expresses himself: "I grant that every man's satisfaction is the spring that actuates all his motions;"[1] and though he affirms that "our sympathy with others arises from the very constitution of our nature, and not from any views of personal advantage;"[2] yet he afterwards gives, not very consistently with this, the following account of the origin and progress of the benevolent affections: "Probable it is that, by the laws of association, the elements of these affections, which impel us 'to weep with those that weep,' and 'to rejoice with those that rejoice,' were first brought into action, by events which immediately interested ourselves—which produced our own pleasure, or removed our own pain."[3]

The second of the two theories, and that which is more particularly noticed and censured by Dr. Parr, he calls the "philanthropic system;" or that which requires us to direct our benevolent thoughts

[1] Page 32. [2] Page 2. [3] Page 4.

and wishes, and even our active efforts, if we can, to the good of the whole collective species: but not surely to the exclusion, nor even to the neglect, of the kind and affectionate regards which we owe to those more immediately connected with us. No modern advocate of the doctrine of philanthropy could mean more, than that universal benevolence is the supreme law of our moral nature, as it certainly is of our divine religion; and that to it, therefore, all the partialities of kindred and friendship must be held in due subordination. Such, indeed, is the wise provision of nature, that the excess is more common than the want of those charities of husband, father, brother, son, on which human happiness so much depends. Here, consequently, there is less urgent call for the exertion of the moralist; whilst, on the other hand, the benevolent affections, which have for their object men in the larger circles of neighbourhood, country, and the world, usually require to be expanded rather than contracted, and need much oftener to be warmed into life and urged into activity, than to be checked and chilled. If, then, it should be found that Mr. Godwin has spoken too little in favour of the private affections, and too much in praise of general benevolence; this is not surely an offence which required to be visited with all the severity of censure bestowed upon it by Dr. Parr. On such a subject, from such a man, who could have expected language so full of reproach, as the following?

"If you compare the selfish with the philan-

thropic system, you will find that the one never occasioned so much mischief as it seemed to threaten; and that the other will be productive of less good than it promises, accompanied by a *long and portentous train of evils*, which had been negligently overlooked, or insidiously disguised by its panegyrists."[1]—And again—"In the motives by which the philanthropist is impelled, the kind affections may be so writhed round the unsocial; in the character of his actions, the freaks of absurdity may be so blended with the outrages of wickedness, that if our common sense did not revolt from the incongruous mass, scarcely any process could separate affectation from hypocrisy, delusion from malignity, that which deserves only pity or contempt from that which calls aloud for reprobation."[2]

Proceeding from his introductory observations to the more particular consideration of his text, which is happily chosen from Gal. vi. 10. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith*—the preacher observes, that "this text, like many other passages of Scripture, has the substance, without the form of genuine philosophy;" that "in language obvious to every understanding, it exhibits the result of the most minute analysis which can be given of our faculties and duties as social beings;" that "it contains all that is practicable in the doctrine of general benevolence, and all that is required of us indispensably by that which is particular."[1] To these observations a critical re-

[1] Page 2. [2] Page 3.

mark is added on the original expression *ἐργαζώμεθα τὸ ἀγαθὸν*, which is pursued at great length in a learned note." That expression it is shown implies not merely to do good, but to *labour* to do good—or to exert strenuous efforts in doing it. "As to the import of the text, nothing," says the preacher, "can be more just than the condition laid down by the apostle, *let us labour in doing good as we have opportunity*:—nothing more comprehensive than the precept, let the good be done *unto all men*:—nothing more proper than the preference given, *to them who are of the household of faith*."[1]

Having explained the language of his text and proceeding to the two-fold division of his subject—in the first, the preacher proposes to consider the nature of benevolence, general and partial, and the consistency of the one with the other; and in the second, to inquire into the value of the charitable institutions placed under the charge of the incorporated governors, to whom the discourse was particularly addressed.

Under the former of these divisions—after stating the obvious fact, which no philanthropist would attempt to deny, that the more remote our connexion with social beings, in the same degree our benevolent feelings become less vivid, and our desires for their happiness less ardent and anxious—and after having admitted almost as fully as the most ardent philanthropist could desire, not only the practicability, but the duty, of extending our kind thoughts and good wishes, wide as the world of human creatures—he goes on to observe:—

[1] Page 3.

"Now whether we conceive of universal benevolence as a quality of nature, or a principle of action, it is highly expedient for us not to misunderstand its properties or its offices. I admit and I approve of it as an emotion of which general happiness is the cause; but not as a passion of which it could often be the object. I approve of it as a disposition to wish, and, as opportunity may occur, to desire and to do good to those with whom we are quite unconnected. I approve of it as a capacity, sometimes to receive uneasiness from their pains and satisfaction from their joys; but an uneasiness and a satisfaction far less frequent, less intense, less permanent, than the uneasiness and satisfaction which we feel for those around us, and by which we are stimulated to act as we feel in their behalf."[1]

In this passage, the preacher's design seems to be to show the difference between himself and the philanthropists, whom he opposes; and yet so small and evanescent does the difference, after all, appear, that we might almost wonder at the zeal of the opposer, as Mr. Godwin himself observes, if it were not recollected how often the warmth of disputation rises, exactly in proportion to the minuteness of the point which divides the disputants. There are some other passages, besides, in which concessions are made in favour of universal benevolence, large enough to please and satisfy the most enthusiastic of its admirers. Still, however, the preacher apprehends that the doctrine of philanthropy may be pushed too far, so as to produce

[1] Page 6.

"a long and portentous train of evils;" some of which he thus enumerates:—

"If the mother could forget the child that hung at her breast—if the friend, with whom we took sweet counsel together, should forsake us, when we are compelled to beg our daily bread—if they who have trodden the same soil with ourselves, spoken the same language, followed the same customs, enjoyed the same rights, obeyed the same laws, bowed before the same altar, should be no more endeared to us than other men, whose kindness we have never experienced, whose faces we have never seen, whose voices we have never heard—if all these things were done under the pretence 'of cultivating universal philanthropy,' what would become of society; which parental affection, which friendship, which gratitude, which compassion, which patriotism do now uphold?—how changed would be the scenes around us?—how blunted the edge of all our finer affections?—how scanty the sum of our happiness?—how multiplied and embittered the sources of our woe?"[1]

To this ardent and eloquent appeal against the dangers of philanthropy, would it not be fair to reply—that if the doctrine of universal benevolence could be so far perverted as to produce, or even to encourage, insensibility to the claims of kindred, friends, and countrymen, this would be a gross abuse of the doctrine, like that to which the best principles of religion and morality are liable; but that, from the natural and almost irresistible strength of the private and domestic affections, such

[1] Page 9.

an abuse can hardly be conceived as falling within the limits of possibility, certainly not of probability. "A sound morality requires," says Mr. Godwin, "that nothing human should be regarded by us as indifferent; but it is impossible we should not feel the strongest interest for those persons whom we know most intimately, and whose welfare and sympathies are united with our own." And again:— "Philanthropy is a bank, in which every creature that lives has an interest; the first and preferable tallies being, by the very nature of the case, in the possession of those who are nearest to us, and whom we have the most frequent opportunity to benefit."[1] Against the doctrine thus stated, what reasonable objection can be opposed? or what moral dangers can be apprehended from it to the growth or the vigour of the parental or the filial affection, or to the sentiments of love, friendship, and patriotism?

Proceeding from the first to the second division of his subject—the preacher here offers some remarks, in reply to the objections of a celebrated foreigner against charitable institutions in general, founded chiefly on the abuses, to which long experience has shown they are ever liable: sometimes, indeed, though not often, it is to be hoped, to the extent of subverting all the purposes of utility which they were intended or adapted to accomplish. This foreigner was the late M. Turgot, minister to Louis XVI., "who had deeply explored," says Dr. Parr, "the true science of politics, and was sincerely attached to the interests of humanity." The objections of such a man are

[1] Godwin's Reply to Parr, &c.

considered and answered, with all the respect and deference due to him. In showing that these objections least of all apply to the charitable institutions of which he was then the advocate,[1] the preacher expatiates, with much feeling and force, on the advantages which, under a wise system of management, they still afford, for the relief of almost all the wants and miseries of men in the lower classes of the community; and with a solemn and pathetic appeal to his audience, in their behalf, he concludes.

Not the least valuable, and by far the most extensive portion of this publication, is the notes, which comprise, besides several disquisitions, a vast miscellaneous collection of extracts from writers, ancient and modern, bearing more or less on the topics discussed in the sermon. Among the former, Aristotle and Plutarch furnish, in rich abundance, their share of these quotations; and, next to them, Plato and Seneca. Gassendi, the great impugner of the Aristotelian doctrines, is often appealed to. Of the more modern writers, many valuable passages are borrowed from Lord Bacon, Bishops Taylor and Butler, Hutchinson, Adam Smith, Hume, Tucker; and next to these,

[1] These are the five following institutions:—Christ's, St. Thomas', St. Bartholomew's, Bethlem, and Bridewell hospitals. The encomiums bestowed on the four first of these noble institutions are probably just. But the last, with an endowment of 8000*l.* a year, is shamefully perverted from its original purpose, which was that of a school of industry for untaught youth, a place of occupation for unemployed men, and a house of refuge for the infirm, the vagrant, and the destitute. It is now used as a common prison!

from Barrow, Bentham, Kaimes, Hooker and Reid. As an apology for his numerous quotations from writers supposed to look with no favourable eye on the evidences of revelation, Dr. Parr fairly and liberally observes, that they who speak truth, howsoever discovered, have a right to be heard; and they who assist others in discovering it, have the yet higher claim to be applauded; and surely upon the propriety of any practice recommended by reason, as well as inculcated in the Scriptures, the testimony of supposed deists is no less weighty among the impartial, nor less acceptable to the serious, than that of professed Christians.

Of the disquisitions, as from their length they may be called, which occur among the notes, the first is, on the question whether general character in the object ought to influence the exercise of compassion in cases of distress, or of gratitude in return for kindness received. The difficulty of determining the moral merits of another is strongly urged; and independently of its connexion with the question proposed, the following passage, which may be read as an appeal against censoriousness, is striking:—

"Who art thou that judgest another? Who has laid open to thee every thought of his heart?—or made to thee every effect and every tendency of his actions known? Who has revealed to thee every extenuating circumstance of his misconduct, or every secret, minute, and exquisitely delicate motive, which in the sight of heaven may have enhanced the merit of his better deeds? Who has thrown open to thy view the register, in which are

recorded all that he has done well, and all that he has done amiss, from his youth upwards until now? If the tree which is *very* good can easily be discerned from the tree which is *very* corrupt; yet in most of the objects that are placed before thee, canst thou determine how many blossoms of virtue have faded away from want of nourishment, of opportunity, or encouragement, or example? How many have reached their full maturity unobserved by thee? How many roots of good intention may yet be exempt from decay, and, in due season, bring forth fruit, some ten, and some a hundred fold?"[1]

The effects of atheism and superstition compared, form the subject of the second disquisition; in which occurs the following passage, admired by many of his friends, and considered by the author himself as the best in his book:

"What, I would ask, are the general effects of superstition and atheism upon the happiness and the conduct of mankind? Superstition, it is granted, has many direct sorrows; but atheism has no direct joys. Superstition admits fear, mingled with hope; but atheism, while it excludes hope, affords a very imperfect security against fear. Superstition is never exposed to the dreary vacuities in the soul, over which atheism is wont to brood in solitude and silence; but atheism is sometimes haunted by forebodings, scarcely less confused, or less unquiet, than those by which superstition is annoyed. Superstition stands aghast at the punishment reserved for wicked men in another state; but

[1] Page 71.

atheism cannot disprove the *possibility* of such a state to all men, accompanied by consciousness, and fraught with evils equally dreadful in degree, and even in duration, with those punishments. Superstition has often preserved men from crimes; but atheism tends to protect them from weaknesses only. Superstition imposes fresh restraints upon the sensual appetites, though it may often let loose the malignant passions; but atheism takes away many restraints from those appetites, without throwing equal checks upon those passions, under many circumstances, which may excite them, in the minds of its votaries. Superstition is eager from a vicious excess of credulity; but atheism is obstinate from an excess of incredulity equally vicious. Superstition is sometimes docile from conscious weakness; but atheism is always haughty from real or supposed strength. Superstition errs and perverts only in consequence of error; but atheism rejects, and, for the most part, disdains to examine after rejection. Superstition catches at appearances; but atheism starts back from realities. Superstition may, in some favourable moment, be awakened to the call of truth; but atheism is generally deaf to the voice of the charmer 'charm she ever so wisely.'"[1]

The longest and the most remarkable of all the discussions, pursued under the form of notes, is the defence of the two universities, in answer to the objections of Gray, and still more of Gibbon. Of this some notice has already been taken. It is extended through the space of thirty-two closely-

[1] Page 97.

printed quarto pages, and closes with the following words: "For the time I have spent, and the efforts I have made in this note, I, with great sincerity and great confidence, urge the plea of Mr. Gibbon, that I am conscious of having discharged a momentous duty to the interests of the public; and for the freedom of some parts, the seriousness of others, and the length of the whole, no vindication will be required by the considerate, and no apology will be accepted by the froward."

Another long discussion, and the last which occurs among these copious annotations, is on the subject of future rewards and punishments, of which the substance is thus given, by the writer himself: "The result of the whole," says he, "is this. It is a part of our present condition to be the subject of future rewards and punishments. It is a part of our present nature to be influenced, and very strongly too, by the hope of the one, and the fear of the other: but that hope and that fear, however necessary they may be to regulate, do not obstruct the proper energies of other parts of the same nature. They leave us to be actuated by the love of God and the love of our neighbour, in consequence of regards quite distinct from the peculiar objects, which they may themselves present to our minds. To the original and distinct force of these affections, they bring an additional and distinct force of their own."

Towards the end of the year 1803, Dr. Parr published another sermon, which he had preached on the fast-day, Oct. 19, in Hatton church. The

subject is patriotism, and it is divided into two parts.

The first comprises an argument vigorously conceived, ably conducted, and eloquently enforced, in reply to the mis-statement of Lord Shaftesbury on the one hand, and Soame Jenyns on the other. The former writer held it forth, as an objection to Christianity, that, professing to be a perfect code of ethics, it omits all mention of the love of country; whilst the latter considered that very omission as an excellence, and even as a proof of the divine origin of the system, because patriotism, according to him, as a principle, is founded in narrow views, and as a passion, has been the cause of more mischief and misery to the world, than any one passion of the human mind besides.

In reply to the first of these mis-statements, it is justly contended, that though not formally mentioned in the Christian code, yet patriotism must, by fair construction, be understood as included within the meaning of those precepts, which inculcate general benevolence to our species, in all their moral and all their social relations; and is further recommended and enforced by the example of its great Author. For what lawgiver, moralist or philosopher can be named, in ancient or modern times, in whom a purer or warmer spirit of patriotism breathed; or who employed himself with more ardour and activity, in reforming the religion, correcting the morals, and promoting the true interests and happiness of the country in which he was born?

Such are the arguments urged in refutation of

the first of the two statements just referred to. In reply to the second, it is only necessary, says the preacher, to draw the great line of distinction, between true and false patriotism. The former is a reasonable and virtuous love of our country, an ardent attachment to its rights, its freedom and independence, accompanied and controlled by a sacred regard to the rights, the freedom and the independence of other nations. The latter is that blind, infatuated, misguided passion, which substitutes the hatred of other countries for the love of our own; and which seeks to raise the power and the fancied glory of the nation to which we belong, upon the degradation and ruin of surrounding nations. The former, as already shown, Christianity approves and enforces. But it is admitted—nay, for the honour of religion, and the happiness of the world, it is contended—that the latter makes no part of Christianity; that it is neither sanctioned by the precepts, nor ennobled by the praises, nor countenanced by the example, of its divine author; but that it is, by fair implication, disclaimed and rejected by him.

It was notoriously the false and not the true patriotism which prevailed both in the Jewish and the Heathen world: and for this reason, as it is here ingeniously conjectured, the Christian lawgiver omitted the express and formal recognition, by a direct and peremptory command, even of true patriotism, lest it should be perverted, by the rash or the crafty, to the purposes of encouraging that mad, restless, ambitious spirit, which has too long usurped its name, and which has been the

fruitful source of all the aggravated and accumulated crimes and calamities, of almost all the wars, which have disturbed and desolated the world, from the earliest to the latest times. It may be added, that if the substance of the thing be there; if the duty itself be found in the Christian system, in all its most essential branches of obedience to the constituted authorities and established laws, and in zeal for the public good, the omission of the name, or of the formal definition, becomes of little consequence.

The closing part of this admirable discourse consists of a powerful and most impassioned appeal, on the state of the country at that time, threatened with all the horrors and miseries of hostile invasion; and whilst it carefully discriminates between justifiable and unjustifiable warfare, it exhorts and animates, in a fine strain of mingled piety and patriotism, to a brave and determined resistance to all the attempts of an insulting and invading foe.

The following is a sketch of false patriotism, contrasted with a portraiture of the true and the genuine:—

"No approbation is to be expected from the suffrage of the religionists, by the factious incendiary, by the rapacious adventurer, by the ruthless oppressor, or by the ambitious and tyrannous conqueror, when bedecked with titles, and laden with spoils, and reeking with blood of fellow-christians and fellow-men, he calls himself the saviour of his country. Upon the worthless, shameless, pitiless ruffian, who, plunging his weapon into the bosom of a disarmed, fallen, sup-

pliant antagonist, would bring back the atrocities of savage hordes into the conflicts of Christian combatants, tarnish the annals of his country to the latest posterity, and agitate the whole civilised world with astonishment at the flagitious overt act, indignation at the dastardly excuse, and horror at the portentous *example*—upon the cool-headed and flinty-hearted sophist, who, from motives of groveling avarice, or rampant ambition, puts 'evil for good and good for evil'—upon the perfidious counsellor, who would 'fashion, rest, and bow his reading in opening or sustaining titles miscreate, the right of which suits not in native colours with the truth;' and this too when he 'empawns the person or the honour of his royal master, and would awake the sleeping sword of war'—upon all such wretches the religionist looks down, as the betrayers of their sovereign, the corrupters of their fellow-subjects, and the murderers of their species.

"From the loathsome and terrific forms which lurk under the glare of false patriotism, I gladly turn to the contemplation of that purer lustre in which the true love of our country is arrayed, in the eye both of God and of man. To him, then, who goeth to the battle, sincerely and seriously, in the *well-applied* name, and for the *well understood* glory of the Lord of Hosts—to him who would deliver the 'meek and humble' from the cruel 'despitefulness' of the mighty and the 'proud'—to him who 'snappeth asunder the spear of the destroyers, and burneth their chariots in the fire'—to such a patriot, contending in such a cause, and

for such ends, even religion holds forth encouragement in the promise of 'the life that now is, and of that which is to come.' His merits, indeed, will be rewarded by the ardent gratitude and the rapturous admiration of the people among whom he was born, and whom he has rescued from enemies abroad, or from oppressors at home.—His name will be pronounced with reverence in the assemblies of princes, and the festivities of nations.—His feats are transmitted from generation to generation, by the testimony of faithful and impartial historians—they are holden up to wonder and to imitation, in the sublime and animated eloquence of statesmen and patriots—they are consecrated, as it were, by the calm and solemn applause of wise and virtuous sages—nay more, they are recorded in the infallible, immutable registry of heaven, where the spirits of 'just men made perfect' may even now be permitted to sympathise with kindred excellence; and where angels and archangels, upon such occasions as these, may not disdain to behold and approve."

CHAPTER XXVII.

A. D. 1801—1803.

Offer to Dr. Parr of the living of Winterbourne—His letter to Lord Chedworth on that occasion—His recommendation of the Rev. James Eyre to his Lordship's notice—His evidence on the question of the validity of his Lordship's will—His request of some memorial of his Lordship's friendship—Offer of the living of Graffham from Sir Francis Burdett—Letters on that occasion—Offer from Mr. Coke of the living of Buckingham—Large increase of income from Dr. Parr's prebendal estates.

ALL the preferment, which Dr. Parr had hitherto obtained, consisted of the rectory of Waddenhoe, worth about 120*l.* a year, and the prebendary of St. Paul's, at that time of only nominal value. But in 1801, he received an offer from Lord Chedworth of the living of Winterbourne, in Wiltshire, entirely without any solicitation on his part, and accompanied with the most respectful and obliging expressions, on the part of his Lordship. As that living was of no higher value than Waddenhoe, and not tenable with it, after due consideration, he thought proper to decline the generous offer. In a letter, written on this occasion, he thus gave utterance to the feelings of a grateful heart:—

"My Lord—I tell you the real sentiments of my soul, when I declare to you, that scarcely any event of my life gave me such exquisite delight, or so much honest pride, as I felt from the perusal of your Lordship's letter. To the last moment of my existence, I shall remember your Lordship's

kindness; and in that remembrance, I shall find a pure and perpetual source of gratification to my best moral feelings, and of solace under the infirmities of approaching old age."—Then, after stating the reasons which oblige him to decline the offered gift, he adds—"To your injunction of secresy, I shall pay a temporary, but I am quite incapable of yielding an unqualified and unlimited obedience. My gratitude, my pride, my sense of propriety and justice, will not suffer me to conceal for ever from the world, that Lord Chedworth has been pleased to consider me not unworthy of his protection; and permit me, my Lord, to own to you yet farther, that in the account, which they, who come after me, may probably be inclined to give of my pursuits as a scholar, of my principles as a religionist, and of my fortune as an ecclesiastic, I shall not only be desirous, but ambitious of having it recorded that you were my patron. Pardon me for reserving this tribute to the disinterested friendship, to the intellectual attainments, to the literary, political, and moral sympathies of a nobleman, whom I have long been accustomed to respect."

But whilst he thus declined for himself the offered gift, at the same time, he ventured to propose, to the benevolent consideration of his noble friend, the case of a neighbouring clergyman, —by whom, indeed, the intended patronage was scarcely less deserved, and by whom it was even more needed. Thus he continues:

"It is with mingled feelings of reluctance and confidence, that I venture to throw myself upon your candour, for excusing the very great and very

unusual liberty, which I am about to take, in submitting to your Lordship's consideration that which follows. I can have little doubt that your Lordship will, in the circle of your own acquaintance, find a proper object for your patronage; and nothing can be more adverse to that which I ought to do, or more remote from what I wish to do, than to interfere in any measure you mean to take, about the living of Winterbourne. You will, therefore, have the goodness to consider me, not as urging a request, but as stating a case, when I say that in my neighbourhood there is a clergyman, whose personal deserts and personal misfortunes have long interested me, in his worldly interests. He has the care of a small country school, with a tolerable house, and an annual salary of about 80*l*. He was educated at Oxford. He is more than fifty years old. He has for many years served two curacies, very distant from each other, for a stipend, which, with the surplice-fees, amounts nearly to 60*l*. a year; and in consequence of sentiments, more congenial to the true spirit of the constitution, than the miserable and merciless prejudices of the day will tolerate, he has no chance of preferment. He is a very good scholar. He is a sensible man: his principles are honest; his application to books is extensive; and his conduct quite irreproachable. He has an excellent wife and six children; and is not unlikely to have more. With an income so scanty as that for which he toils, it is utterly impossible for him to make the smallest provision for so numerous a family at his death; and with an aching heart have I known

that, during the late season of distress, he has found it very difficult to procure food and raiment for the passing day. My Lord, I am doing homage to your wisdom and humanity, in that which I have just written about a beloved friend. But I once more beseech your Lordship to acquit me of all intentions to embarrass you, by solicitation; and once more, I will implore your pardon for troubling you with a statement, which neither the experience I have found of your kindness, nor the trust I can repose in your liberality, would suffer me to suppress."

The writer is delighted to record that he was himself honoured with a place in the friendly regards of the excellent clergyman, the late Rev. James Eyre, whose case is here so feelingly described; and he is gratified to bear his testimony to the merits which are here, with so much fond affection, depicted. But the strength of understanding, the integrity of principle, the ardour in the pursuits of useful learning, and the activity in the discharge of laborious duties, ascribed in this letter to Mr. Eyre, were accompanied, it may be truly added, with fervour in a high degree of conjugal and parental affection, with a noble candour of sentiment towards those of differing opinions, and with an uncommon warmth of kind and generous feeling towards all men. Nor is it the least part of his due praise to add yet further, that, under straitened and trying circumstances, he always maintained that independence of spirit, and the dignity of deportment, which mark the gentleman, and adorn the clergyman.

It will give pleasure to the reader to be told, that the appeal so delicately and so forcibly urged, in the above letter, proved successful. Early in July, 1801, Mr. Eyre was inducted into the living of Winterbourne; and the kindness of the patron was properly and gratefully acknowledged in a letter, from which the following is an extract:—"Be assured, my Lord, that to the last hour of my life, I shall remember with joy your intended patronage of myself, and your noble protection of the man whom I recommended to your favour. He, his wife, his children, his relations, his well-wishers, and eminently among them the writer of this letter, will often recollect, and often pronounce with heartfelt satisfaction, the honoured name of Lord Chedworth."

By this generous act of seasonable and well-directed patronage, Mr. Eyre found the path of life considerably smoothed; and yet it was still to him a rugged and difficult path. With a family of ten children, he possessed no adequate means of providing for their suitable maintenance during life, and none of making provision for their support at his death. It is deeply to be deplored that, whilst enormous revenues are assigned to the higher and the dignified clergy, of which the influence must be seriously injurious to their character as ecclesiastics; the laborious, and by far the most useful and important members of the clerical body are, in too many instances, left exposed to all the hardships of abject poverty. A more equal distribution of its ample funds would be a most wise and happy measure for the church,

which the country, too, will, no doubt, imperiously demand, whenever the public attention shall once be fixed on the enormity of the evil just referred to, and on the mischievous consequences flowing from it, not to the clergy only, but to the whole Christian and civil community. So thought Dr. Parr, through all the later years of his life; and so must think every reasonable and reflecting person, who wishes well to the honour, the interest, and the permanence of the national establishment.

Early in 1813, Mr. Eyre died,[1] and was soon followed to the grave by his beloved wife, and, within no long time, by several of his children. Those that survived were, with his usual ardour and activity of benevolence, received by Dr. Parr into his protection; and were all of them furnished by him, or through his intercession, by his friends, with the means of gaining an honourable support. In his will he has bequeathed to them legacies to a considerable amount.

The late Lord Chedworth, whom from this time Dr. Parr proudly regarded as his patron and his friend, possessed very considerable powers of mind, happily cultivated by early education and subsequent study; and with these were united many of the best qualities of the heart. But his conduct was marked with so many strange peculiarities, as

[1] "On Friday last, March 13, 1813, died, in his 65th year, the Rev. James Eyre, master of the free-school at Solihull. This most respectable man was equally distinguished by the solidity of his understanding and the benevolence of his heart. In his death, society has sustained a very great, and his numerous family an irreparable loss. S. P."—*Warw. Advertiser, &c.*

might well create a suspicion of some unsoundness of intellect. For many years he lived in a state of entire seclusion from society, in a private house, at Ipswich; where, often labouring under extreme depression of spirits, he was cheered and relieved by the frequent visits of Mr. Wilson and Mr. Penrice—the one his legal adviser, the other his medical attendant. He always warmly acknowledged himself indebted, for much of the ease and comfort of his life, to the exertions of the former of these gentlemen, in the management and improvement of his estates; and to the skill and attention of the latter, in the care of his mental and bodily health. In return for these important services, he thought proper, at his death, to bequeath to them a large proportion of his estates, by a will, which afterwards became the subject of legal discussion, at the suit of the heir-at-law, who endeavoured to set it aside, on the plea of mental incapacity in the testator.

On an issue from the Court of Chancery, the question was tried, and the validity of the will confirmed, by the verdict of a jury, with the full concurrence of Lord Ellenborough, the judge. Subsequently, however, a new trial was moved for, before the Lord Chancellor Erskine, on the ground of an affidavit, sworn to by Dr. Parr, declaring his firm belief "that the late Lord John Chedworth, with great talents, attainments, and virtues, united an understanding, not completely sound; and that an hereditary propensity to insanity was increased by some unfortunate events of his life." But the affidavit produced no effect; the motion for a new

trial was rejected; and the validity of the will finally established. It seems, upon the whole, sufficiently clear that the noble person whose case thus became the subject of legal inquiry, was, indeed, liable to occasional aberration of mind; but that—whether to such a degree as to incapacitate for making a will?—was a question fairly left to be decided, and was, no doubt, justly decided, by the jury.

In the course of these proceedings Dr. Parr was exposed to many severe reflections, in consequence of some letters, written by himself to Lord Chedworth, and produced and read at the trial, which contained many complimentary expressions on his Lordship's intellectual powers and literary acquirements, and which were supposed to give a direct contradiction to the statements of the affidavit. In reality, however, there was no inconsistency in the case; since it is well known that the finest minds are subject to the saddest derangements; and that mental obliquity, in one respect, is often found to be compatible with the full and vigorous exercise of the understanding in others.

Among the letters produced on this occasion, was one in which Dr. Parr expresses to Lord Chedworth his desire of possessing some memorial of his friendship; suggesting that a piece of plate, with a suitable inscription, would be such a memorial as would be most of all acceptable to him. For this letter he became, though with little reason, the object of ridicule to some, and of censure to others. It is, indeed, certain that he was delighted to receive such testimonies of the esteem

and affection of his friends, and especially of his pupils; and that he was always proud to display, before the gaze of the visiters at his table, those which he possessed. Among the rest, he was accustomed to point, with peculiar pleasure, to an epergne presented by Lord Dartmouth, to a cup presented by Mr. Coke, to the very tureen now presented by Lord Chedworth, and to two salvers presented, one by Dr. Alexander, bishop of Downe, the other by Dr. Davy, head of Caius College, Cambridge. Two goblets also, held in high estimation, with Greek inscriptions, which once belonged to the very learned Dr. Taylor,[1] were sure to be exhibited, with a sort of reverential respect, especially to the learned and sometimes to the unlearned guest. But if, in all this, there are those who can espy weakness; surely the foible is not such as needs excite much of sneering contempt, or much of angry reproach. The writer is not aware that these memorials of friendship were obtained by any act of degradation; unless, indeed, it must be laid down peremptorily that it is in itself, under all circumstances, a degrading act to prefer a request—even where the request, it is known, will excite no feelings but those of complacency and delight, and where the pleasure of bestowing the gift, it is certain, will at least equal the pleasure of receiving it.

On occasion of Lord Chedworth's gift, Dr. Parr was charged with another offence—that of

[1] These, from their late learned possessor have passed, by his gift, into the possession of another learned divine, Dr. Butler, of Shrewsbury.

writing an inscription laudatory of himself. But from this charge he was completely exonerated, by the statement of Mr. Eyre, which was given in a letter to the editor of the Gentleman's Magazine. From that statement, it appears that it was once, indeed, the intention of Dr. Parr to write the inscription, which would then have been a simple expression of esteem and gratitude towards the noble donor;[1] that this intention was afterwards relinquished, in consequence of the express desire of Lord Chedworth; and that the inscription, such as it now is, was written by Mr. Eyre himself, in the name, and in compliance with the request, of his Lordship, agreeably to the following directions: "I wish," said Lord Chedworth, "the inscription to be short and simple; expressive of the reverential regard,[2] which I bear to Dr. Parr, of which, it is my wish, the plate should be considered as a sort of *monumentum et pignus*. The qualities, which I most revere in our illustrious friend, are his great abilities, his profound learning, his genuine zeal for liberty, his devout attachment to revelation, his unassailable integrity, and especially his most active and boundless benevolence."[3]

But though Dr. Parr could not avail himself of the kind intentions of Lord Chedworth, by accepting the living of Winterbourne, another proposal soon followed, from Sir Francis Burdett, which led to happier results. This was the generous offer communicated in the subjoined letter:—

1 "Condignum donum quali 'st qui donum dedit."—*Plaut.*

2 "Condignum donum qual 'st cui dono datu est."—*Plaut.*

3 Appendix, No. VI.

"Sir,—I am sorry it is not in my power to place you in a situation which will become you—I mean in the episcopal palace at Buckden; but I can bring you very near to it. For I have the presentation of a rectory, now vacant, within a mile and a half from it, which is very much at Dr. Parr's service. It is the rectory of Graffham, at present worth 200*l.* a year; and, as I am informed, may soon be worth 270*l.* a year; and I this moment learn that the incumbent died last Tuesday."—"Dr. Parr's talents and character might well entitle him to a better patronage than this, from those, who know how to estimate his merits. But I acknowledge that a great additional motive with me to the offer I now make him is, that I believe I cannot do any thing more pleasing to his friends, Mr. Fox, Mr. Sheridan, and Mr. Knight; and I desire you, Sir, to consider yourself as obliged to them only. I have the honour to be, with the greatest respect, &c. FRANCIS BURDETT."

The grateful acceptance of a gift so entirely unsolicited and unexpected, is conveyed in the following letter:—

"Vicarage House, Buckden, Sept. 26, 1802.

"Dear Sir,—After rambling in various parts of Norfolk, I went to Cambridge, and from Cambridge I yesterday came to the parsonage of my most respectable friend, Mr. Maltby, at Buckden, where I this morning had the honour of receiving your letter. Mrs. Parr opened it last Friday at Hatton; and I trust you will pardon the liberty she took in desiring your servant to convey it to me in Huntingdonshire, where she knew that I should be, as upon

this day."—"Permit me, dear Sir, to request that you would accept the warmest and most sincere thanks of my heart for this unsolicited, but most honourable expression of your good-will towards me. Nothing can be more important to my worldly interest than the service you have done me, in presenting me to the living of Graffham. Nothing can be more exquisitely gratifying to my very best feelings than the language in which you have conveyed to me this mark of your friendship. Indeed, dear Sir, you have enabled me to pass the years of declining life in comfortable and honourable independence. You have given me additional and unalterable conviction, that the firmness with which I have adhered to my principles has obtained for me the approbation of wise and good men. And when that approbation assumes, as it now does, the form of protection, I fairly confess to you, that the patronage of Sir Francis Burdett has a right to be ranked among the proudest, as well as the happiest events of my life. I trust that my future conduct will justify you in the disinterested and generous gift which you have bestowed upon me; and sure I am that my friends, Mr. Fox, Mr. Sheridan, and Mr. Knight, will not only share with me in my joy, but sympathise with me in those sentiments of respect and gratitude, which I shall ever feel towards Sir Francis Burdett."—"Most assuredly I shall myself set a higher value upon your kindness, when I consider it as intended to gratify the friendly feelings of those excellent men, as well as to promote my own personal happiness."—"I shall wait your pleasure about the

presentation; and I beg leave to add, that I shall stay at Buckden for one week only, and shall have reached Hatton about this day fortnight, where I shall obey your commands. One circumstance, I am sure, will give you great satisfaction, and, therefore, I shall beg leave to state it. The living of Graffham will be of infinite value to me, because it is tenable with a rectory I now have in Northamptonshire; and happy I am, that my future residence will be fixed, and my existence closed upon that spot where Sir Francis Burdett has given me the power of spending my old age with comforts and conveniences quite equal to the extent of my fondest wishes, and far surpassing any expectations I have hitherto ventured to indulge. —I have the honour to be, with the greatest respect, &c. S. PARR."

In November, 1802, Dr. Parr went to take possession of his new rectory; of which, writing to his friend, Mr. J. Parkes of Warwick, he gives some account in the following letter:

"Dear Sir,—I thank you for the trouble you have, with your usual kindness, taken in adjusting matters with Colonel P—; and I am sure that you were very right in not writing for my approbation or opinion—approbation, dear John, you could not fail to deserve and to obtain; and as to opinion, any I might form would have been of little value, in opposition to your own."—"Last week I knelt before a bishop for institution; I rang a bell upon induction; I read the Morning and Evening Services, with the salutary appendages of Articles, &c. &c. Having now

passed through the whole circle of ecclesiastical forms, I have acquired plenary possession of things spiritual and things temporal, as rector of Graffham. The parsonage-house will be well repaired, but not enlarged. The farm is about to be leased at an advanced rent. A farm-house must be built, with a barn, for which materials are to be removed from the parsonage, under the protection of a faculty; and a roost for hens and their amorous male protectors, with three styes for pigs, &c. &c."—"I shall instruct my Waddenhoe flock on Sunday next; and then proceed to Northampton, on my way home, &c. Believe me, dear Sir, your sincere wellwisher and obedient servant,

S. PARR."

November 29, 1802.

But the possession of this new benefice did not induce Dr. Parr to think of leaving his favourite residence at Hatton; nor did even the offer of a still more valuable preferment, which occurred a few years afterwards. This was the living of Buckingham, which, in the summer of 1808, was tendered to his acceptance, by his kind and faithful friend, Mr. Coke, of Holkham. It is a living of much higher value than either that of Waddenhoe or Graffham; and might have been held in conjunction with one, but not both of them. The writer well recollects Dr. Parr's making a long morning visit at Leam, for the express purpose of conversing on the subject of this new, and in many respects alluring, offer: when all the reasons which, after much deliberation, determined him to decline it, were carefully examined and weighed. These

reasons were the necessity of residing in Buckingham—the ruinous state of the parsonage-house—the want of ground sufficient for rebuilding it—his growing attachment to the place where he had so long lived, and the many agreeable connexions which he had formed in its neighbourhood.

In a pecuniary point of view, indeed, further preferment was now become less necessary to Dr. Parr, as, about the year 1804, he was entitled to the full profits of the prebendal estate, to which he had been so long looking. Thus exulting in the prospect of a happy independence, during the closing years of his life, he wrote to Lord Chedworth, in a letter, dated from Cambridge, March 18, 1803:—"You will be glad, aye, my Lord, you will be very glad to hear that part of my errand to London, was to make arrangements about a prebendal estate, which, next year, will come into my possession, and which will add considerably to the comfort of my declining life. I am much harassed by business, and sorely afflicted with a cold. I am vexed at not having seen you here, during my stay. It is an awful time; but I have not abandoned all hopes of peace," &c.

Though, at a subsequent period, the value of this prebendal estate was much increased by the sale of land, at a high price, to the Regent Canal Company, as already mentioned; yet, in consequence of allowing the tenant the large sum of 400*l.* a year for buildings and improvements, the whole amount was received by Dr. Parr, only during about the five or six last years of his life. By a

singular regulation, in the right of granting leases, his family will continue to enjoy the benefit of this estate, though not without some deductions, owing to the neglect of certain legal forms, for twenty years after his decease.

CHAPTER XXVIII.

A.D. 1800—1807.

Dr. Parr's friendly intercourse with Mr. Roscoe—His opinion of "The Life of Lorenzo"—and of "The Nurse," a poem, in letters to the author—Dr. Parr's high regard for Mr. Wakefield—His opinion of him as a scholar and a writer—Letter to one of his friends on occasion of his decease—Death of Dr. Parr's younger daughter—His sketch of her character—Death of Mr. Wm. Parkes—Dr. Parr's tribute to his memory—Death of Professor Porson—Biographical notice of him.

THE year 1795 was distinguished in the annals of English literature, by the publication of a work of extraordinary merit; which was attended with the singular fortune of being received, on its very first appearance, not only by professed scholars, but by almost every class of readers, and by all the various, and at that time fiercely contending, parties in the nation, with one instantaneous and universal burst of admiration and applause. This was "The Life of Lorenzo de' Medici," by William Roscoe, Esq. of Liverpool. In this important work, the author has opened to his countrymen new and delightful sources of information on some of the most interesting subjects of history and literature; and he has enhanced, in a high degree, the value of that information, by the mild spirit of philosophy and humanity which uniformly guides his pen, by the pure sentiments of moral and politi-

cal rectitude which breathe through every page, and by the correctness, the perspicuity, the elegance, and the energy of a style, which is in all respects worthy of the subject. Within two years, this admirable work passed through three quarto editions, when it was published in an octavo form; and these have since been followed by many other editions.

The attention of Dr. Parr was soon drawn to this work; and, after carefully perusing it, he addressed the following letter to the author, by whose kind permission it is here subjoined:

"Sir,—For the liberty I am going to take with a gentleman, whom I have not the honour personally to know, I have no other, and probably I could find no better apology, than the frankness, which ought to subsist between literary men upon subjects of literature."—"Your life of Lorenzo de' Medici had been often mentioned to me by critics, whose approbation every writer would be proud to obtain; and as the course of reading, which I pursued about thirty years ago, had made me familiar with the works of Poggius, Pico of Mirandula, Politian, and other illustrious contemporaries of Lorenzo, I eagerly seized the opportunity of borrowing your celebrated publication from a learned friend at Oxford."—"You will pardon my zeal, Sir, and you may confide in my sincerity, when I declare to you, that the contents of your book far surpassed my expectation, and amply rewarded the attention with which I perused them.—You have thrown the clearest and fullest light upon a period most interesting to every scholar.—You

have produced much that was unknown; and to that which was known, you have given perspicuity, order, and grace.—You have shown the greatest diligence in your researches, and the purest taste in your selection; and upon the characters and events which passed in review before your inquisitive and discriminating mind, you have united sagacity of observation, with correctness, elegance, and vigour of style."—"For the credit of our national curiosity and national learning, I trust that the work will soon reach a second edition; and if this should be the case, I will, with your permission, send you a list of mistakes, which I have found in some Latin passages, and which, upon seeing them, you will certainly think worthy of consideration. Perhaps I shall proceed a little farther, in pointing out two or three expressions, which seem to me capable of improvement; and in stating my reasons for dissenting from you upon a very few facts of very little importance."—"At all events, I shall give you proofs of the care with which I have read your admirable work; and as to the petty strictures which I may have occasion here and there to throw out, you will find an honest, and let me hope a satisfactory explanation of my meaning, in the words of Politian to Pico—'Neque ego judicis, sed Momi personam indui, quem ferunt sandalium Veneris tandem culpasse, cum Venerem non posset.'"—"It is proper for me to add, that I do not understand Italian; but am told by a very intelligent neighbour, who is said to read it critically, and to write it elegantly, that the matter contained in that language is apposite,

curious, and instructive.—I have the honour to be, &c. S. PARR."

Hatton, Oct. 4, 1797.

"I well recollect," says one of his own pupils, "the manner in which Dr. Parr devoured every page of Roscoe's 'Life of Lorenzo de' Medici.' After his first perusal of the book, he went through it again with me, to whom he dictated numerous critical observations and suggestions, which he enclosed in a complimentary letter to Mr. Roscoe; and which, I believe, led to a friendly intercourse between the Doctor and that gentleman."[1]

These friendly criticisms were indeed received, as is here intimated, with a due sense of obligation by the candid and ingenious writer for whose use they were intended; and the intimation is also correct, that they proved the means of introducing an epistolary correspondence, followed by several personal interviews; of which Dr. Parr always spoke with high and rapturous delight. From a second letter, which passed on this occasion, the following are some extracts:

"I am determined to lose no time in acknowledging my good fortune upon the acquisition of a correspondent, whose candour is worthy of his talents, and whose letters are fraught with all the elegance and all the vigour which decorate his publication."—"I rejoice, Sir, not so much upon your account, as upon that of your readers, to whom you have opened so large and so delightful a field of entertainment and instruction, when you tell me

[1] New Monthly Mag. July, 1826.

that the life of Lorenzo has already gone through three editions, and that it will soon appear in an octavo form. The edition open before me is that of 1796. I borrowed it from the learned librarian of New College, Oxford; and I shall return it next week, because it belongs to a society, where you will have many readers very capable of appreciating your merit, and well disposed to acknowledge and to proclaim it."—"By what the ancients would have called the *afflatus divinus*, I anticipated your willingness to let me speak with freedom; and your letter justifies me in ascribing to you that candour, which is the sure criterion and happy effect of conscious and eminent worth. Indeed, Sir, I saw in your work vestiges of excellence, which, in my estimation, is of a much higher order than taste and learning. I found deep reflection; and, therefore, I expected to find a dignified and virtuous moderation in the science of politics. I met with sentiments of morality, too pure to be suspected of hypocrisy, too just and elevated to be charged with ostentation; and give me leave to add, that they acted most powerfully on the best sympathies of my soul. If, in this season of old corruptions and new refinements, a Fenelon were to rise up among us; and, if by a conversion in the understandings and hearts of sovereigns, not less miraculous than that recorded of Paul, he were appointed to train up the heir of a throne to solid wisdom and sublime virtue, sure I am that he would eagerly put your book into the hands of his pupil, and bid him—

Nocturna versare manu, versare diurna.—

I am no stranger to the sweets of literary and social intercourse between kindred spirits; and, therefore, I wonder not that you call Dr. Currie your friend. Present my best compliments to him; and believe me, with just and sincere respect, dear Sir, your very faithful and obedient servant, S. PARR."

Hatton, Dec. 17, 1797.

In the year 1798 appeared another work by the same author, entitled "The Nurse; a poem, translated from the Italian of Luigi Tansillo." According to the short account prefixed to the poem, Tansillo was a native of Nola, in the kingdom of Naples; and "was one of the brightest wits in that constellation of genius, which appeared in Italy in the 16th century; and which yet diffuses a permanent light over the horizon of literature." The object of his poem is to inculcate on mothers the discharge of their natural duty towards their infant offspring; and to reprobate the custom of transferring that duty to others. As the subject is thus highly interesting in itself, "so is it treated in a manner peculiarly pointed and direct; yet without violating the decorum which is due to the public at large, and in particular to the sex to whom it is addressed." A copy of this work, presented by the author, was read by Dr. Parr with eager delight; and the kindness of the giver, and the pleasure which his work afforded, were gratefully acknowledged in a letter, from which the following is an extract:

"Dear Sir,—You and I have read and rejected many a grave definition of man; and if the failure

of others were not sufficient to deter us from attempts to define, we should hardly, on such a question, observe the three laws which logicians produce, as indispensably necessary to a just definition. But we can describe what is prominent, or even peculiar, in species and in individuals; and can you, after all your variety of research, and with all your fertility of conception, point out a more proper term for man than a procrastinating animal? Such is man—and such have I been. Mr. C——left your book at Birmingham, while I was rambling about Wales. In the beginning of October I received it, at Birmingham. I brought it to Hatton. I read it twice—I liked it exceedingly—I determined, again and again, to write to you—I have been busy—I have been vexed—I have been idle—I have remembered, and remembered my resolution again and again; and again and again I have neglected to execute it. Your kind letter, and even the sight of your hand-writing, have roused me from my delirium. Tansillo interested me even by his subject. The short but pithy life you have prefixed, sent me to the book with yet stronger emotions. I read, and was delighted with his tenderness, his just indignation, his deep observation upon character, his earnest and most expressive expostulations. A mother I am not; and yet if I were, and had sinned against his laws, such a monitor would have awakened me to repentance. I am a man and a father, and a diligent and anxious observer of what passes in the earlier stages of what you and I consider education, &c. &c.

S. PARR."

Jan. 25, 1790.

But, whilst cultivating the new and the valuable acquaintance, which afterwards proved to him the source of so much high satisfaction, nearly about the same time, Dr. Parr's attention was painfully drawn to the cruel wrongs, followed by the premature death of a friend, whose learning he respected —whose talents he honoured—whose virtues he admired—and whose misfortunes he deeply deplored.[1] This was the Rev. Gilbert Wakefield, eminently distinguished as a scholar and a writer; and as a man, yet more eminently distinguished for moral rectitude, which no earthly hope or fear could move from its even course—for benevolent ardour, which no perverse opposition, or ungrateful returns to himself, could check in its pursuit of good to others—and for generous love of country, which seemed to regard all personal considerations as nothing, and even "the threats of pain and ruin to despise," in supporting the sacred cause of its rights and liberties.

Mr. Wakefield was one of those persons who fell a victim to the barbarous persecution, which ministerial vengeance brought down upon so many innocent, but obnoxious individuals, during the period of the French Revolution; and which will for ever fix a deep and indelible stain on the Pitt-administration, even if it had been far more glorious, than its zealous partisans have represented it. For a few unguarded expressions, in one of his political publications, he was consigned to the common jail

[1] "*Wakefield. Silva Critica.* The gift of the learned, pious, and injured author. S. P."—*Bibl. Parr.* p. 330.

of Dorchester, and there he was detained for the space of two years, in rigorous confinement. Set free, at the end of that period, he had scarcely escaped the "harpy claws" of power, when he was seized with a fever, the consequence of over-exertion after long restraint; and within two weeks from the first day of his illness, and fourteen from the time of his liberation, he died, Sept. 9, 1801, in the forty-sixth year of his age.

Of all his friends and admirers, and he had many, there were few who loved and admired him more than Dr. Parr; and the present writer, in the habit of visiting both, was often employed to convey messages of kind inquiry, and invitations of friendly hospitality, from one to the other. But though Mr. Wakefield greatly respected Dr. Parr, yet from the impulse of his own stern and unyielding integrity, which led him to judge severely of others, he could not help sometimes expressing, in strong terms, his disapprobation of Dr. Parr's insincerity and inconsistency, as he did not scruple to term them, in disguising so much his sentiments on important subjects, and in refusing to act publicly in support of principles, which, in private, he was known to approve. These censures, however, were pointed against him more as a theologian and an ecclesiastic, than as a politician; and if in any degree deserved in the earlier periods, they were far less so in the later years of his life; when, it is certain, he threw around his opinions much less disguise, and when few opportunities of openly avowing and maintaining them occurred, which he did not embrace.

If, on his part, Dr. Parr occasionally adverted to those defects in Mr. Wakefield, which cast a shade over the splendour of a good and a great name, it was always with tenderness and delicacy. Sometimes he lamented, and sometimes blamed, but much oftener candidly excused, that irritability of temper, which appeared so offensively in the publications of Mr. Wakefield, though not at all in his conversation or manners. It is neither necessary nor possible to justify the severe censures, the acrimonious invectives, the rude personalities, which may be found in his controversial writings, and even in those on subjects of philology and classical literature. But the example of other critics of great fame—the warmth of his own temper—the unmerited provocations which he received—the haste with which he wrote and published, and which precluded the possibility of corrections or obliterations, such as more sober reflection might have dictated; all these considerations were often forcibly urged by Dr. Parr in extenuation of faults, which certainly detract something from the excellence of Mr. Wakefield's writings, important and valuable as they are.

Of his style in Latin composition, Dr. Parr formed no very favourable judgment; and of his conjectural emendations, he did not in general approve. He thought that Mr. Wakefield wanted the time and the patience necessary to that discrimination, which would have made his conjectures fewer, indeed, but more probable; and his principles, in forming and elucidating them more exact. He fully acknowledged, however, the success, and

highly commended the judgment, with which he applied his philological learning to the elucidation of the Scriptures; and in speaking of the imperfections which appeared in Mr. Wakefield's writings, he never attempted to depreciate their real merits. "Many," said he,[1] writing to a friend, "who, like myself, discern his imperfections, are far below Mr. Wakefield, not only in industry, but in acuteness; not only in extent, but, perhaps, in accuracy of knowledge; not only in the contributions which they have made, or endeavoured to make, to our general stock of knowledge, but in their capacity to make them so largely or so successfully."[2]

On receiving intelligence of Mr. Wakefield's death, communicated by a common friend,[3] Dr. Parr addressed to that friend a letter in reply; from which the following are extracts:

"Sir,—I was yesterday evening honoured with your letter; I read the contents of it with inexpressible anguish; I passed a comfortless night, and this morning I am scarcely able to thank you as I ought to do, for your delicacy in averting the shock, which I must have suffered, if intelligence so unexpected and so distressing had rushed upon me from the newspapers."—"In the happiness of the late Mr. Wakefield, I always took a lively interest: many are the inquiries I made about the

[1] Life of Wakefield, vol. ii. p. 449.

[2] "*Lucretii Opera à Wakefield.* 3 vols. 4to. The gift of the very learned editor. S. P."—"*Wakefield's Remarks on Horsley's Ordination Sermon.* Pungent. S. P."—*Bibl. Parr.* p. 185. 689.

[3] Life of Wakefield, vol. ii. p. 221.

state of his health, and the course of his studies, while he was at Dorchester: great was my anxiety to see him after his sufferings were at an end; and when his name was announced to me at my lodgings in Carey Street, I seized his hand eagerly; I gazed steadfastly upon his countenance; I was charmed with the freshness of his spirits, and the apparent stoutness of his constitution; I anticipated for him a succession of years after years, during which he might have smiled at the malice of his enemies, and enjoyed the sympathies of his friends; and, at parting, I received from him a book, which the circumstance of captivity under which it was written endeared to me, and which his death has now consecrated."[1]—"To the learning of that excellent person, my understanding is indebted for much valuable information;[2] but my heart acknowledges yet higher obligations to his virtuous example. I loved him unfeignedly; and though our opinions on various subjects, both in criticism and theology, were different, that difference never disturbed our quiet, nor relaxed our mutual good-will."—"In diligence, doubtless, he far surpassed any scholar, with whom it is my lot to have been personally acquainted; and though his writings now

[1] "*Noctes Carcerariæ*. The last gift of the beloved and much respected author. S. P."—*Bibl. Parr.* p. 634.

[2] When the name of Wakefield occurs to us, who does not heave a momentary sigh, and, catching the spirit with which Jortin once alluded to the productions of learned and ingenious dissenters, repeat the emphatical quotation of that most accomplished and amiable scholar—"Qui tales sunt, utinam essent nostri?"—*Review of the Variorum Horace, British Critic*, vol. iii. p. 123.

and then carry with them some marks of extreme irritability, he was adorned, or, I should rather say, he was *distinguished*, by *one* excellence, which every wise man will admire, and every good man will wish at least to emulate. THAT excellence was, in truth, a very rare one; for it existed in the complete exemption of his soul from all the secret throbs, al the perfidious machinations, and all the mischievous meanness of envy."—"For my part, sir, I shall ever think and ever speak of Mr. Wakefield, as a very profound scholar, as a most honest man, and as a Christian, who united knowledge with zeal, piety with benevolence, and the simplicity of a child with the fortitude of a martyr."—"Under the deep and solemn impressions which his recent death has made upon my mind, I cannot but derive consolation from that lesson, which has been taught me by one of the wisest among the sons of men. 'The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise, they seem to die, and their departure is taken for misery—but they are in peace.' I am, &c. S. P."

In no long time after the death of "the beloved and much respected friend," whose loss he deplored so feelingly in the above letter, Dr. Parr had to lament that of several other of his friends; among which number were, in his own neighbourhood, Lord Dormer, and the Rev. Mr. Gaches; and, at a distance, the Rev. Thomas Twining,[1]

[1] "Mr. Twining of Colchester τοῦ Ἀττικωτατου." Spital Serm. p. 109.

whose friendship he had fondly cherished from an early period of life; and more distantly still, the celebrated Dr. Priestley, whose friendly regards, though of later date, he cultivated with almost equal reverence and affection. The former died at Colchester, in the summer of 1804; and the latter, somewhat earlier in the same year, at Philadelphia, after an exile from his native shores of about ten years.

But the hand of death, which was thus striking down his friends around, was soon destined to reach nearer to himself; and towards the end of 1805, Dr. Parr was deprived, by that dreadful distemper, a lingering consumption, of the younger of his two daughters, Catherine Jane Parr, who was then in her 24th year. She had been, for some time, removed from Warwickshire, to try the benefit of milder air, at Teignmouth on the Devonshire coast. But the change came too late; and, as her father expressed himself in a letter to a friend, "Many, aye, many a time have I reproached myself, for not acting vigorously, according to my own conviction, in sending my daughter sooner to a more favourable climate, though in opposition to the judgment of a most sagacious and truly affectionate mother."

The death of this excellent young lady was calm and peaceful. What seldom happens, in such cases, she was fully aware of her own situation; and gave several particular directions about her own funeral. The lingering hours of closing life were much soothed by reading "Rogers' Pleasures of the Memory;" over which she hung with delighted attention. She retained her faculties to

the last; and marked the gradual approach of death with evident complacency. On the morning of her decease, after having washed, and composed her dress, with more than ordinary care, as if preparing for some great event, she desired her pillow to be moved, so as to admit of her taking a view of the sea, when, having looked on its vast expanse for a moment or two, she expired.

Inferior in powers of intellect to her elder sister, Catherine possessed, in a higher degree, the attractive graces of kind and amiable disposition, and of bland and obliging manners. She had much of the gay sprightliness of wit, but none of its satirical poignancy. She was her father's favourite, and in losing her, he was for a time inconsolable. Thus, in a letter dated Teignmouth, Nov. 23, 1805, addressed to his excellent friend Mrs. Bellamy, now Mrs. Edwards, he communicates the sad intelligence:—

"Dear Madam,—I reached Teignmouth on Wednesday afternoon, and found my beloved child so ill, as to be incapable of being removed, as she and I wished, so as to breathe her last amidst the soothing and affectionate attentions of her friends at Hatton. Poor Sarah arrived this morning about two; but too late to see her dear sister alive; for yesterday, at a quarter before two, my Catherine expired in the presence of her mother and myself. I believe that a more virtuous soul never appeared in the presence of God. I hope to meet her, where this painful separation will no more be felt. Oh! Mrs. Bellamy, this is the sharpest affliction I ever experienced. But of this no more.—Her parents

and sister will follow the lifeless corpse by short stages, from this place to Hatton, where it will rest in the library, according to my dear child's desire, till the time of interment. The funeral will be on Monday fortnight; and as my beloved Catherine was so often indebted to your kindness at Hazely-House, I desire that you and Mr. Bellamy will attend as mourners.—I am, your much afflicted, but sincere wellwisher, S. PARR."

According to the intention, expressed in the above letter, the remains were conveyed from Teignmouth to Hatton; and deposited, with a kind of state, in the library, where they were kept till it was no longer safe. There they were visited by the afflicted mother, at stated hours every day; who always went alone, and remaining long, especially before retiring to rest at night. The disconsolate father, too, often resorted to the same mournful scene, and at every visit spent some time in prayer, kneeling down near the coffin: nor could he, without difficulty, be torn away from the sad spectacle, when at length necessity required it.[1] After the last rites of hu-

[1] Much as it may surprise the reader, especially if little informed of the singularities which marked, in many instances, the mind and conduct of Dr. Parr—it was, no doubt, the warmth of parental affection which dictated the wish, and its constancy which, after the lapse of so many years, gave to that wish the form of the following extraordinary directions—found with many others of a similar kind, amongst his own written orders for his own funeral! "I lay particular stress upon the following directions: My hands must be bound by the crape hatband which I wore at the burial of my daughter Catherine. Upon my breast must be placed a piece of flannel, which

manity and religion had been, with due solemnity, performed, he thus gave expression, in the Obituary of the Gentleman's Magazine,[1] to the feelings of parental love and grief:—

"At East Teignmouth, Devon, in her 24th year, died, after a long and painful illness, which she bore with exemplary patience and resignation, and the last hours of which she hallowed by an act of duty to her father, Catherine Jane, second and youngest daughter of the Rev. Dr. Parr. She was distinguished by playfulness of wit, and sweetness of disposition, by purity of mind and goodness of heart, by affection to her parents and reverence of her God. Her venerable father, whose attainments are exceeded only by the strength of his understanding, and the warmth of his heart, will long and deeply feel and lament her loss. It leaves a void in his enjoyments, which no other being can fully supply. Her afflicted mother, of whom she was the constant and beloved companion, and round the fibres of whose heart she was closely entwined, weeps, like Rachel, for her child, and 'refuses to be comforted because she is not.' Her sorrowing sister clings to the remembrance of her with the fondest affection; and her surviving friends, to whom she was deservedly endeared, can never call to mind her various virtues without the mournful tribute of a sigh."

Catherine wore at her dying moments at Teignmouth; and there must be a lock of Catherine's hair, in silk and paper, with her name, laid on my bosom, as carefully as possible, and covered and fastened with a piece of black silk."

[1] Gent. Mag. Dec. 1805.

This affecting memorial, consecrated to a beloved daughter, was, within a short time, followed by another tribute, which Dr. Parr was called upon "in the discharge of a last and a pious duty," as he himself expresses it, to pay to the memory of a much esteemed friend. This was the late Mr. W. Parkes, of the Marble Yard, Warwick; one of the most intelligent, upright, agreeable, and benevolent of men, who died amidst the sorrowful regrets, not of his afflicted friends only, but of the whole surrounding neighbourhood, July 13th, 1806. Though not a member of the same church with himself—yet utterly and nobly regardless of every other except the great and essential distinction of mental and moral worth, as Dr. Parr ever was—thus he portrays the pleasing picture of departed excellence, as it appeared in private life:—

"This excellent man discharged all the various and sacred duties of domestic life, with the most irreproachable exactness and amiable tenderness. He was intelligent, punctual, and diligent, in conducting the numerous and important concerns of a very extensive business; and unwearied in his endeavours to relieve the indigent, and to protect the oppressed. The activity of his benevolence was unrestrained by any narrow and invidious distinctions of sect or party. His equanimity was alike undisturbed by adverse and prosperous fortune. His patriotism was firm and temperate, and his piety was rational and sincere. By constancy in his friendships, by placability in his resentments, by the ingenuous openness of his temper, by the manly independence of his spirit, and

by the general conformity of his moral habits to his religious principles, he obtained, and deserved to obtain, the esteem of his neighbours, the confidence of his employers, and the unalterable regard of an enlightened and respectable acquaintance. The memory of such a person will ever be dear, and his example instructive, to the poor who shared his bounty, and to every class of men that had opportunities for contemplating his virtues. For the space of twelve months he laboured under a lingering and complicated malady, of which neither the causes could be ascertained, nor the effects resisted, by the most skilful physicians, both in the capital and in the neighbourhood. But he supported, with unshaken fortitude, the pains of disease and the languor of decay; and with the unfeigned resignation of a Christian, he looked forward to death, as the passage appointed by Heaven, to a glorious immortality."

In the course of the year 1807, the wide circle of his friends, among whom pre-eminently stood Dr. Parr, and the whole world of letters, were alarmed by reports of the declining health of the celebrated Greek Professor of Cambridge, Richard Porson. He was one of the most extraordinary men of his time; in talents, surpassed by few; in learning, and especially in Greek learning, certainly not excelled, and scarcely even equalled by any, not only of his own age, but of all former ages. He had been long subject to spasmodic asthma; and this painful disorder, increasing in the frequency of its recurrence, and the virulence of its attack, reduced him, towards the end of the year

just mentioned, to a state of so much debility, as to threaten fatal consequences. He afterwards, however, recovered in some degree, though unfavourable appearances soon returned; and, in the autumn of the following year, after suffering much, under the effects of an intermittent fever, he was seized with apoplexy. He languished for some days; and gradually sinking, on Sept. 28, 1808, in his forty-ninth year, he expired.

He was undoubtedly one of those intellectual prodigies, which now and then appear to astonish, to delight, and to instruct mankind. With powers of memory [1] almost miraculous, he united acute penetration, clear discernment, and correct judgment. His learning was enlivened by brilliancy of wit and humour; and his mental excellences were adorned by the noblest moral qualities. His piety was sincere; his integrity was inflexible; and more ardour of benevolence glowed in his heart than was generally apparent to others. So sacred with him were the rights of conscience, so extended his views of religious liberty, [2] that he not only tolerated, but honoured and applauded differing Christians, and even opposing unbelievers, if they were sincere and virtuous. He resigned his fellowship, and closed against himself the prospect

[1] He once told a friend of Dr. Parr, Mrs. Edwards, whose name has so often occurred in these pages, "that his memory was a source of misery to him, as he could never forget any thing, even what he wished not to remember."

[2] "*Pillars of Priestcraft and Orthodoxy shaken, by Richard Baron*, 4 vols. A favourite work of Professor Porson. S. P." "*Gordon's Cordial for Low Spirits*, 3 vols. A favourite work of Porson's. S. P." *Bibl. Parr.* pp. 86. 520.

of rising in the church, rather than conform to the prevailing but most immoral practice of signing articles of faith, which are not believed. Alas! on the phasis of this brilliant sun, some spots were visible! There was so much coldness in his manner, as might seem to import the absence of all kindly feelings; and such occasionally were the caprices of his temper, that none could, with any sagacity, explain, and few could, with any patience, endure them. His worst fault, which it is well known was inebriety, has however been usually, and no doubt justly ascribed to his inability to sleep; a misfortune under which he laboured even from his childhood. But whatever may have been his errors or infirmities, they are lost in the blaze of intellectual and moral splendour which surrounded his character, and which will for ever claim for him the reverence, the admiration, and the gratitude of mankind.

Though the opportunities of personal intercourse did not very frequent occur, yet Dr. Parr always delighted in the society of Mr. Porson, and always spoke of him, as the first of scholars, and one of the greatest of men. In the list of learned academics, he is mentioned as τοῦ πάνυ θαυμαστοῦ; and his qualifications and his services as Greek Professor of Cambridge, are thus described: "Mr. Porson, the Greek Professor, has not read more than one lecture, but that one was πίδακος ἐξ ἱερῆς ὀλίγη λιβάς. He has written, however, *books* of utility, far more extensive than lectures could be; and I speak from my own actual observation, when I state, that the Greek plays, edited by this won-

derful man, have turned the attention of several academics towards philological learning; which, it must be confessed, has few and feeble attractions to the eagerness of curiosity, or the sprightliness of youth."

As a scholar, a critic, a man of high talent, the character of Mr. Porson is sketched with a strong and a bold hand, in the following passage:

"Mr. Porson is a giant in literature, a prodigy in intellect, a critic, whose mighty achievements leave imitation panting at a distance behind him, and whose stupendous powers strike down all the restless and aspiring suggestions of rivalry into silent admiration and passive awe. He that excels in great things, so as not to be himself excelled, shall readily have pardon from me, if he errs in little matters adapted to little minds. But I should expect to see the indignant shades of Bentley, Hemsterhuis, and Valckenaer, rise from the grave, and rescue their illustrious successor from the grasp of his persecutors, if any attempt were made to immolate him on the altars of dulness and avarice, for his sins of omission, or his sins of commission as a corrector of the press. Enough, and more than enough, have I heard of his little oversights in the hum of those busy inspectors who peep and pry after one class of defects only, in the prattle of finical collectors, and the cavils of unlearned, and half-learned gossips. But I know that spots of this kind are lost in the blaze of this great man's excellencies. I know that his character towers far above the reach of such puny objectors. I think that his claims to

public veneration are too vast to be measured by their short and crooked rules, too massy to be lifted by their feeble efforts, and even too sacred to be touched by their unhallowed hands."[1]

One of Mr. Porson's most remarkable publications, "Letters to Archdeacon Travis," is thus praised by Mr. Gibbon: "I consider it as the most acute and accurate piece of criticism, which has appeared since the days of Bentley. Mr. Porson's strictures are founded in argument, enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hand." The same work Dr. Parr thus characterises: "Inimitable and invincible;"[2] and speaking of the publication to which it was an answer, he adds: "Travis was a superficial and arrogant declaimer; and his letters to Gibbon brought down upon him the just and heavy displeasure of an assailant equally irresistible for his wit, his reasoning, and his erudition—I mean the immortal Richard Porson."[3]

[1] Reply to Combe. [2] Bibl. Parr. p. 689. [3] Ibid. p. 601.

END OF VOL. I.

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